

St. Andrew's Presbyterian Church, Perth  
Friday, April 15<sup>th</sup>, 2022  
Rev. Gerry Gallant

This is Good Friday  
Good Friday  
John 18:1-19:42

Welcome

Holy and loving God,  
as we prepare to set aside our busyness  
and to focus intently on Jesus' suffering and death,  
we ask for eyes to see all of the amazing things that Jesus' death  
means for understanding you, your love, and our salvation.  
In Jesus' name we pray. Amen.

Announcements

Call to Worship

Who has believed what we have heard?  
And to whom has the arm of the LORD been revealed?  
**Surely he has borne our infirmities  
and carried our diseases;  
yet we account him stricken,  
struck down by God and afflicted.**

But he was wounded for our transgressions,  
crushed for our iniquities;  
upon him was the punishment that made us whole,  
**and by his bruises we are healed.**

Prayer of Adoration

O Christ, who forsook no one  
but was forsaken by the closest of friends,  
and who committed no crime yet was sentenced to a criminal's death,

we enter your presence in awe and adoration.  
 On this day, centuries ago, you could have saved your life,  
 but you refused to betray the purpose for which you had been born.  
 You had come into the world to love God and neighbor as yourself,  
 and when that love required you to shoulder a cross,  
 you summoned the strength to bear it.  
 Today, O Christ, as we sing and pray about the cross,  
 teach us its meaning once again  
 and help us to take up our cross and follow you. Amen.

**Opening Hymn #185: "When I Survey the Wondrous Cross" (V 1, 3)**

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.

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?

**Call to Confession**

**Prayer of Confession**

Merciful God,  
 we meet each other today at the foot of the cross,  
 as inhabitants of one world.  
 We wait with each other as those who inflict wounds on one another:  
**be merciful to us.**  
 As those who deny justice to others:  
**be merciful to us.**  
 As those who put our trust in power:  
**be merciful to us.**  
 As those who are greedy:  
**be merciful to us.**  
 As those who put others on trial:  
**be merciful to us.**  
 As those who refuse to receive:  
**be merciful to us.**  
 As those who are afraid of the world's torment:  
**be merciful to us. Amen.**

### Assurance of Pardon

Jesus himself bore our sins in his body on the cross,  
so that, free from sins, we might live for righteousness;  
by his wounds you have been healed.

### The Lord's Prayer

**Our Father, who art in heaven, hallowed be thy name.  
Thy Kingdom come, Thy will be done on earth as it is in heaven.  
Give us this day our daily bread.  
And forgive us our debts, as we forgive our debtors.  
And lead us not into temptation, but deliver us from the Evil One.  
For Thine is the Kingdom, the power, and the glory,  
Forever and ever. Amen.**

### Music Ministry: "Jesus Died Alone" by Choir

### Prayer for illumination ()

Almighty, gracious Father,  
the true understanding of your holy Word helps us to grow  
into the fulness of the salvation you so freely offer in Christ.  
Grant to all of us that our hearts, being freed from worldly affairs,  
may hear and grasp your holy Word with all diligence and faith,  
that we may rightly understand your gracious will,  
cherish it, and live by it with all earnestness, to your praise and honor.  
Through Christ, our Lord. Amen.

### Scripture

#### **Betrayal and Arrest of Jesus**

**18** When Jesus had spoken these words, he went out with his disciples across the brook Kidron, where there was a garden, which he and his disciples entered. <sup>2</sup> Now Judas, who betrayed him, also knew the place, for Jesus often met there with his disciples. <sup>3</sup> So Judas, having procured a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons. <sup>4</sup> Then Jesus, knowing all that would happen to him, came forward and said to them, "Whom do you seek?" <sup>5</sup> They answered him, "Jesus of Nazareth." Jesus said to them, "I am he." Judas, who betrayed him, was standing with them. <sup>6</sup> When Jesus said to them, "I am

he,” they drew back and fell to the ground. <sup>7</sup> So he asked them again, “Whom do you seek?” And they said, “Jesus of Nazareth.” <sup>8</sup> Jesus answered, “I told you that I am he. So, if you seek me, let these men go.” <sup>9</sup> This was to fulfill the word that he had spoken: “Of those whom you gave me I have lost not one.” <sup>10</sup> Then Simon Peter, having a sword, drew it and struck the high priest’s servant and cut off his right ear. (The servant’s name was Malchus.) <sup>11</sup> So Jesus said to Peter, “Put your sword into its sheath; shall I not drink the cup that the Father has given me?”

### **Jesus Faces Annas and Caiaphas**

<sup>12</sup> So the band of soldiers and their captain and the officers of the Jews arrested Jesus and bound him. <sup>13</sup> First they led him to Annas, for he was the father-in-law of Caiaphas, who was high priest that year. <sup>14</sup> It was Caiaphas who had advised the Jews that it would be expedient that one man should die for the people.

### **Peter Denies Jesus**

<sup>15</sup> Simon Peter followed Jesus, and so did another disciple. Since that disciple was known to the high priest, he entered with Jesus into the courtyard of the high priest, <sup>16</sup> but Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the servant girl who kept watch at the door, and brought Peter in. <sup>17</sup> The servant girl at the door said to Peter, “You also are not one of this man’s disciples, are you?” He said, “I am not.” <sup>18</sup> Now the servants and officers had made a charcoal fire, because it was cold, and they were standing and warming themselves. Peter also was with them, standing and warming himself.

### **The High Priest Questions Jesus**

<sup>19</sup> The high priest then questioned Jesus about his disciples and his teaching. <sup>20</sup> Jesus answered him, “I have spoken openly to the world. I have always taught in synagogues and in the temple, where all Jews come together. I have said nothing in secret. <sup>21</sup> Why do you ask me? Ask those who have heard me what I said to them; they know what I said.” <sup>22</sup> When he had said these things, one of the officers standing by struck Jesus with his hand, saying, “Is that how you answer the high priest?” <sup>23</sup> Jesus answered him, “If what I said is wrong, bear witness about the wrong; but if what I said is right, why do you strike me?” <sup>24</sup> Annas then sent him bound to Caiaphas the high priest.

### **Peter Denies Jesus Again**

<sup>25</sup> Now Simon Peter was standing and warming himself. So they said to him, “You also are not one of his disciples, are you?” He denied it and said, “I am not.” <sup>26</sup> One of the servants of the high priest, a relative of the man whose ear Peter had cut off, asked, “Did I not see you in the garden with him?” <sup>27</sup> Peter again denied it, and at once a rooster crowed.

### **Jesus Before Pilate**

<sup>28</sup> Then they led Jesus from the house of Caiaphas to the governor’s headquarters. It was early morning. They themselves did not enter the governor’s headquarters, so that they would not be defiled, but could eat the Passover. <sup>29</sup> So Pilate went outside to them

and said, "What accusation do you bring against this man?" <sup>30</sup> They answered him, "If this man were not doing evil, we would not have delivered him over to you." <sup>31</sup> Pilate said to them, "Take him yourselves and judge him by your own law." The Jews said to him, "It is not lawful for us to put anyone to death." <sup>32</sup> This was to fulfill the word that Jesus had spoken to show by what kind of death he was going to die.

### **My Kingdom Is Not of This World**

<sup>33</sup> So Pilate entered his headquarters again and called Jesus and said to him, "Are you the King of the Jews?" <sup>34</sup> Jesus answered, "Do you say this of your own accord, or did others say it to you about me?" <sup>35</sup> Pilate answered, "Am I a Jew? Your own nation and the chief priests have delivered you over to me. What have you done?" <sup>36</sup> Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my kingdom is not from the world." <sup>37</sup> Then Pilate said to him, "So you are a king?" Jesus answered, "You say that I am a king. For this purpose I was born and for this purpose I have come into the world—to bear witness to the truth. Everyone who is of the truth listens to my voice." <sup>38</sup> Pilate said to him, "What is truth?"

After he had said this, he went back outside to the Jews and told them, "I find no guilt in him. <sup>39</sup> But you have a custom that I should release one man for you at the Passover. So do you want me to release to you the King of the Jews?" <sup>40</sup> They cried out again, "Not this man, but Barabbas!" Now Barabbas was a robber.

### **Jesus Delivered to Be Crucified**

**19** Then Pilate took Jesus and flogged him. <sup>2</sup> And the soldiers twisted together a crown of thorns and put it on his head and arrayed him in a purple robe. <sup>3</sup> They came up to him, saying, "Hail, King of the Jews!" and struck him with their hands. <sup>4</sup> 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." <sup>5</sup> So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Behold the man!" <sup>6</sup> 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." <sup>7</sup> 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." <sup>8</sup> When Pilate heard this statement, he was even more afraid. <sup>9</sup> He entered his headquarters again and said to Jesus, "Where are you from?" But Jesus gave him no answer. <sup>10</sup> 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?" <sup>11</sup> 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."

<sup>12</sup> 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." <sup>13</sup> 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. <sup>14</sup> Now it was the day of Preparation of the Passover. It was about the sixth hour. He said to the Jews, "Behold your King!" <sup>15</sup> 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." <sup>16</sup> So he delivered him over to them to be crucified.

### The Crucifixion

So they took Jesus, <sup>17</sup> and he went out, bearing his own cross, to the place called The Place of a Skull, which in Aramaic is called Golgotha. <sup>18</sup> There they crucified him, and with him two others, one on either side, and Jesus between them. <sup>19</sup> Pilate also wrote an inscription and put it on the cross. It read, "Jesus of Nazareth, the King of the Jews." <sup>20</sup> Many of the Jews read this inscription, for the place where Jesus was crucified was near the city, and it was written in Aramaic, in Latin, and in Greek. <sup>21</sup> So the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but rather, 'This man said, I am King of the Jews.'" <sup>22</sup> Pilate answered, "What I have written I have written."

<sup>23</sup> When the soldiers had crucified Jesus, they took his garments and divided them into four parts, one part for each soldier; also his tunic. But the tunic was seamless, woven in one piece from top to bottom, <sup>24</sup> so they said to one another, "Let us not tear it, but cast lots for it to see whose it shall be." This was to fulfill the Scripture which says,

"They divided my garments among them,  
and for my clothing they cast lots."

So the soldiers did these things, <sup>25</sup> but standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. <sup>26</sup> When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, "Woman, behold, your son!" <sup>27</sup> Then he said to the disciple, "Behold, your mother!" And from that hour the disciple took her to his own home.

### The Death of Jesus

<sup>28</sup> After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), "I thirst." <sup>29</sup> 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. <sup>30</sup> When Jesus had received the sour wine, he said, "It is finished," and he bowed his head and gave up his spirit.

### Jesus' Side Is Pierced

<sup>31</sup> Since it was the day of Preparation, and so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken and that they might be taken away. <sup>32</sup> So the soldiers came and broke the legs of the first, and of the other who had been crucified with him. <sup>33</sup> But when they came to Jesus and saw that he was already dead, they did not break his legs. <sup>34</sup> But one of the soldiers pierced his side with a spear, and at once there came out blood and water. <sup>35</sup> He who saw it has borne witness—his testimony is true, and he knows that he is telling the truth—that you also may believe. <sup>36</sup> For these things took place that the Scripture might be fulfilled: "Not one of his bones will be broken." <sup>37</sup> And again another Scripture says, "They will look on him whom they have pierced."

## Jesus Is Buried

<sup>38</sup> 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. <sup>39</sup> Nicodemus also, who earlier had come to Jesus by night, came bringing a mixture of myrrh and aloes, about seventy-five pounds in weight. <sup>40</sup> So they took the body of Jesus and bound it in linen cloths with the spices, as is the burial custom of the Jews. <sup>41</sup> 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. <sup>42</sup> So because of the Jewish day of Preparation, since the tomb was close at hand, they laid Jesus there.

## Sermon

Throughout human history we have many important days we remember though holidays or just culturally that involved the deaths of important people to our societies. I am sure many of us know a few of these days and we might even celebrate some of them in some way. Music lovers all know of the assassination of John Lennon, a member of the Beatles who was shot and killed outside his apartment in New York City in 1980. Or how about the assassination of President Kennedy in 1963, one that is said to have forever changed American politics and world politics of his day. Maybe it is the assassination of the Pastor Martin Luther King, one that solidified many of the movements that have helped bring equality to lives of oppressed people all over the world. Or maybe even the assassination of Archduke Franz Ferdinand, the 'shot heard around the world,' as it was his assassination that many historians believed started the First World War. I could continue to list leaders both political and religious who have been killed for the next hour and barely make a dent in this list that has been composed throughout history. Each death having a direct impact not only on the people of their time but to some extent a lesser impact throughout all of human history.

Yet there is one day that should stand out above them all, not because of its impact in history, but its impact in eternity. A day which occurred nearly two thousand years ago that has just as much importance today as it did on the day it occurred. On that day man was not killing fellow man, on that day man crucified its creator. Man's rebellious and self-centered nature became evident as it raised its fists in anger at the Almighty God. Roughly two thousand years ago, on the day known as Good Friday, mankind crucified the Son of God, who had become the sacrificial Passover Lamb, the one whose death and blood would allow for God's righteous justice and anger to Passover those who have rebelled against him in their sinful ways.

Good Friday is a day we should see what all those people who had cheered Jesus's entry into Jerusalem missed on Palm Sunday. Good Friday is a day that we should recognize our Crucified King and all of the things our God endured so that he could provide sinners with an opportunity for salvation. It is a day we should come to the realization that Jesus

wept for every one of us because of the Love he has for us, and that he willingly went to the cross to pay the debts of our sin on that cross so that we could be reconciled with God for all of eternity. This is why we call it Good Friday.

On the day Jesus was crucified there were many different factions involved. Throughout Christian history they have all been considered to be primary instigators of, or participants in, the death of Our Lord and Saviour. The ones we all like to blame.

Perhaps the most visible participants in the torture and the crucifixion itself are the soldiers of the Roman empire. They are the ones who whipped Jesus with the scourge, ripping the flesh from his back, the ones who place a crown of thorns upon his head and mocked and ridiculed him. They are the ones who beat him and make him bear the weight of the cross all the way up to calvary where they will nail him to the cross and then gamble over his clothing while he dies for their sins.

There are also the chief priests and scribes who were the ones who called for Jesus's arrest and crucifixion. Men who were so caught up in their own power and worldly desires that they refused to recognize the truth that God was in their presence. Men who had Jesus arrested and condemned under false charges for their own personal gain.

There are also the men of the government, Herod, and Pilate, who both ignored the truth of what was happening because of their own political interests. Pilate even goes as far as to state that he washes his hands clean of this event, yet he is not willing to stand up for the truth because it would cost him his worldly power and wealth. Both of these men had the power and ability to free Jesus, yet they both chose to let him die for their own gain.

We also have all of the people that were gathered in Jerusalem for Passover that year. People who could have spoken up and fought against what they saw happening but instead fell in line with the societal norm that was occurring at the time and even though a few days earlier they had chanted 'Hosana' were now chanting 'Crucify him.' People who were letting their desire to be part of the crowd overrule their knowledge of the truth of who Jesus was and his innocence.

We can easily point our fingers to everyone who should have done something to prevent the crucifixion of Jesus. People who we believe could have done something to prevent him from dying on Good Friday. However, we are forgetting that we need to add our names to the list of people responsible for the crucifixion. Jesus died not only because of the people who were involved that day, He died because of God's love for all of mankind throughout all of eternity. He died so that you and I could have the debt of our sins paid and be reconciled with God. As much as we would love to point fingers and claim if we were there, we would have done something different, we would have stood up at the trial, we would have found him innocent if we were Herod or Pilate, we would have disobeyed if we were the guards, we would not have denied him if we were Peter.



Yet, the truth is that Jesus did not just go to the cross for any of those reasons, he went to the cross because of you and me. He took on our sins and died for our transgressions, two thousand years ago, so that we could be reconciled with God now. He was crucified on Good Friday because of us.

While the bible tells us he was crucified, do we really know what that means? When the bible was first written everyone understood what crucifixion meant, they had all witnessed it in their lives. Everyone understood the agony of death that one would go through as they were crucified, as they suffered. The people knew what Jesus had endured for our sin. We have seen depictions of these event is artists renditions and in movies, but the reality of what happened is so much worse.

There were many different forms of the Crucifix, there was a simple post, an x-shaped cross and both a capital T-shape and a lower-case t-shaped cross. Jesus had been beat, scourged, mocked, and spit on. The flesh of his back being ripped off by the barbs of the whips that they were striking him with as the as mocked him. Jesus was crucified on the Crux Immissa, the lower-case t-shaped crucifix, so it was the cross beam of the cross that he carried all the way to Calvary, the main beam was often left in the ground and the cross beam would be affixed when he arrived. That beam weighed about 110 pounds and the weight of it would press into the wounds he had received while being tortured with every step he took along the walk to Calvary.

After the pain and the ridicule, he endured on the climb to the mount of Calvary he would have his hands, actually it would be his wrists nailed to the cross. The spike would be placed on the wrist and go between the two bones of the forearms. This would cause immense pain and spasms as the spike would regularly come into contact with the median nerve which runs through the forearm and into the hands. Every time a spasm occurred, it would be uncontrollable and would cause the one hung on the cross to slam themselves upward and against the cross on which they were hung. Then they would sag down again from exhaustion, not fully though, the Romans would place a small piece of wood along the beam of the cross so that they would not be able to fully sag down, it was placed so that they could barely breath, so that they would have to struggle against the weight of their own flesh. They would have to try to stand up again to be able to breath, pushing against the nails in their feet and hands just to draw the air they needed. Every breath would require them to push against the spikes, which not only caused pain, but also would set off another spasm at times, violently slamming them against the cross. Finally, because of a combination of blood loss, dehydration, and exhaustion the victim would have found it too difficult to raise their body up to breathe and at that point They would suffocate and die. Jesus endured all of this, this cruel and vile death, the agony, the ridicule, and the mockery because of his love for you and me. This is why we call today Good Friday.

This is why it is important we understand what happened on the cross. There are movements in Christianity today that try to change the meaning of the cross, try to take

away all of the suffering that happened that day. They come up with various theories and explanations for what has occurred and ignore the truth that is laid out in the scriptures. Jesus died because of us, he died for us.

**Romans 5:6-11**

**<sup>6</sup> For while we were still weak, at the right time Christ died for the ungodly. <sup>7</sup> For one will scarcely die for a righteous person—though perhaps for a good person one would dare even to die— <sup>8</sup> but God shows his love for us in that while we were still sinners, Christ died for us. <sup>9</sup> Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God. <sup>10</sup> For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. <sup>11</sup> More than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.**

Simply put Jesus died so that we could live. His blood paid the debt we owe for our sinful nature. Jesus lived his life as an example of Christianity, which is true, but he died as a sacrifice for every sinner who comes to him so that they could be forgiven the debt that they owe. An atonement of His blood for our sins. This is the Gospel message; Jesus came as a sacrifice for our sin. He came to die this horrible death upon the cross so that we could be reconciled with God for all of eternity. This is why we call it Good Friday.

**John 19:30**

**<sup>30</sup> When Jesus had received the sour wine, he said, “It is finished,” and he bowed his head and gave up his spirit.**

Historically in the temple of Jerusalem sacrifices began at 9 am and finished at 3pm. Jesus was placed upon the cross at 9am and at 3pm, after six hours of agony on the cross Jesus gave up his spirit into the hands of death when he said “Tetestai” a word which translates into English as ‘it is finished.’

Those three simple words had many important meanings at the time. When a servant had finished a task that had been assigned to them, they said ‘it is finished.’ When one of the priests at the temple had been examining an animal to be offered for sacrifice and found it to be worthy of sacrifice to God he said, ‘it is finished.’ When an artist had finalized their work, when they believed that they could do nothing more to improve upon their work they would say ‘it is finished.’ When people had come to an agreement in the markets where haggling and bartering were still commonplace, when the deal was struck and both sides satisfied, they would say ‘it is finished.’

And when Jesus died upon the cross, he said ‘it is finished.’ Not the words of a man who had given up and was defeated but instead the world of a Victor, someone who had completed the task given to them. One of a man whose perfect sacrifice was found

acceptable. One who had completed the work they intended and could do no more. One who had paid the debt and freed the debtor.

**John 19:34**

**<sup>34</sup> But one of the soldiers pierced his side with a spear, and at once there came out blood and water**

When Jesus died at 3pm, the temple sacrifices for the day were completed. As you can imagine, after six hours of sacrifices being done in the Temple, especially during the season of Passover where many would come to make their once-a-year sacrifices, there was blood all over the grounds. This was cleaned by an ingenious duct system which allowed water to flow up through the floor and help wash away the blood, sending a mixture of blood and water from the sacrifices to the Lord out of the temple and down into the valley that surrounded Jerusalem. As this mixture of blood and water is being flushed from the temple, the soldier is releasing the same mixture of blood and water as he pierces the side of Christ. Jesus was not only the final sacrifice made that day, but he was also the final sacrifice made for all time. This is why we call this Good Friday.

Furthermore, modern medical science teaches us something even more interesting about this piece of scripture. Doctors now know that when someone undergoes extreme stress or extreme suffering, they can undergo what is called by doctors a cardiac rupture, in plain language their heart bursts from the event. When this happens the heart is surrounded by blood which appears red and a colorless watery like serum, where the corpuscles have separated from the blood. Knowing this and knowing the truth of the scriptures, Jesus died of a broken heart, He wept as he entered the city because of his love for the lost. He died on the cross still suffering the agony of that love, a love so strong that his heart burst. This is why it is called Good Friday.

On Good Friday we acknowledge that Jesus died upon the cross for our sins, and that it was necessary for our salvation. If Jesus had not died the debt we owe could not have been paid. Without the sacrifice of the Lamb of God which was made upon that cross and without his blood being shed for our passing over and without his death, we could not have his resurrection. His death upon the cross happened so that we could have our justification proven by his rising from the grave and his ascension into heaven. This is why today is Good Friday.

As we leave here today, let us all remember that this is Good Friday, the day the lord who loved us so much chose to be sacrificed as the sacrificial lamb of Passover, chose to endure ridicule, the suffering, and the agony. The day He chose to be crucified upon the cross and die for our sins. The day that our Lord loved us so much that his heart burst upon the cross as His blood paid the debt and gave us eternal freedom in our reconciliation with God.

Let us Pray,

**May We Never Be Forsaken**

O Christ our Lord,  
 from your cross  
 you cried out  
 as one forsaken by the Father,  
 and by your death  
 you redeemed humanity  
 which was lost through sin.  
 We humbly pray,  
 that we may truly believe  
 that we will never be forsaken by you,  
 and that our trust  
 in your eternal power and Godhead  
 may always be steadfast.  
 Graciously hear our prayers,  
 and make us to serve you always  
 according to your good will and pleasure.

***Source: Mozarabic. Freely modified from The Revised Prayer-Book of the Reformed Spanish Church, 1889***

**Music Ministry: “Lead Me To Calvary” by Edgar de Paz**

**Closing Hymn # 183: “Beneath the Cross of Jesus” (V 1, 2)**

Beneath the cross of Jesus  
 I fain would take my stand,  
 the shadow of a mighty Rock  
 within a weary land;  
 a home within the wilderness,  
 a rest upon the way,  
 from the burning of the noontide heat  
 and the burden of the day.

Upon the cross of Jesus  
 mine eye at times can see  
 the very dying form of One  
 who suffered there for me:  
 and from my smitten heart with tears  
 two wonders I confess,

the wonders of redeeming love  
and my unworthiness.

**Prayers for the People & Pastoral Prayer**

Dear people of God,  
God sent Jesus into the world,  
not to condemn the world,  
but that the world through him might be saved,  
that all who believe in him  
might be delivered from the power of sin and death  
and become heirs with him of eternal life.  
Let us pray for the one holy catholic  
and apostolic church of Christ throughout the world:  
for its unity in witness and service,  
for all church leaders and ministers  
and the people whom they serve,  
for all the people of this presbytery,  
for all Christians in this community,  
for those about to declare their faith in Christ  
that God will confirm the church in faith,  
increase it in love,  
and preserve it in peace.

Eternal God,  
by your Spirit the whole body of your faithful people  
is governed and sanctified.  
Receive our prayers,  
which we offer before you  
for all members of your holy church,  
that in our vocation and ministry  
we may truly and devoutly serve you,  
through our Lord and Savior, Jesus Christ. Amen.  
Let us pray for all nations and peoples of the earth,  
and for those in authority among them:  
for the prime minister,  
for the legislative bodies and the courts,  
for the leaders and representatives of the all nations,  
for all who serve the common good,  
that by God's help  
they may seek justice and truth,  
and live in peace and concord.

Almighty God,  
kindle, we pray, in every heart  
the true love of peace,  
and guide with your wisdom  
those who take counsel for the nations of the earth,  
that justice and peace may increase,  
until the earth is filled  
with the knowledge of your love,  
through Jesus Christ, our Lord. Amen.  
Let us pray for all who suffer  
and are afflicted in body or in mind:  
for the hungry and homeless,  
the destitute and the oppressed,  
and all who suffer persecution, doubt, and despair;  
for the sorrowful and bereaved;  
for prisoners and captives  
and those in mortal danger;  
that God will comfort and relieve them  
and grant them the knowledge of God's love,  
and stir up in us the will and patience  
to minister to their needs.

Gracious God,  
the comfort of all who sorrow,  
the strength of all who suffer,  
hear the cry of those in misery and need.  
In their afflictions show them your mercy,  
and give us, we pray, the strength to serve them,  
for the sake of him who suffered for us,  
your Son, Jesus Christ, our Lord. Amen.  
Let us pray for all who have not received the gospel of Christ:  
for all who have not heard the words of salvation,  
for all who have lost their faith,  
for all whose sin has made them indifferent to Christ,  
for all who actively oppose Christ by word or deed,  
for all who are enemies of the cross of Christ  
and persecutors of his disciples,  
for all who in the name of Christ have persecuted others,  
that God will open their hearts to the truth  
and lead them to faith and obedience.

Merciful God,  
creator of the peoples of the earth and lover of souls,  
have compassion on all who do not know you  
as you are revealed in your Son, Jesus Christ.  
Let your gospel be preached with grace and power  
to those who have not heard it.  
Turn the hearts of those who resist it  
and bring home to your fold those who have gone astray,  
that there may be one flock under one shepherd,  
Jesus Christ, our Lord. Amen.  
Let us commit ourselves to God  
and pray for the grace of a holy life,  
that with all who have departed this life  
and have died in the peace of Christ,  
and those whose faith is known to God alone,  
we may be accounted worthy  
to enter into the fullness of the joy of our Lord  
and receive the crown of life in the day of resurrection.

Eternal God of unchanging power and light,  
look with mercy on your whole church.  
Bring to completion your saving work  
so that the whole world may see  
the fallen lifted up,  
the old made new,  
and all things brought to perfection  
by him through whom all things were made,  
our Lord Jesus Christ,  
who lives and reigns with you,  
in the unity of the Holy Spirit,  
one God, forever and ever. Amen.

### **Benediction**

Do not hurry away from the cross.  
Linger near  
to survey,  
to stand,  
to ponder our Savior's suffering and death.  
Consider, carefully and well,  
the preciousness of his sacrifice for you,

the greatness of his mercy toward you.  
Then depart from Golgotha confidently,  
knowing that the Spirit  
will keep you in your crucified Savior's strong embrace  
and prompt you to trust and obey him always.  
The God of peace will go with you. Amen