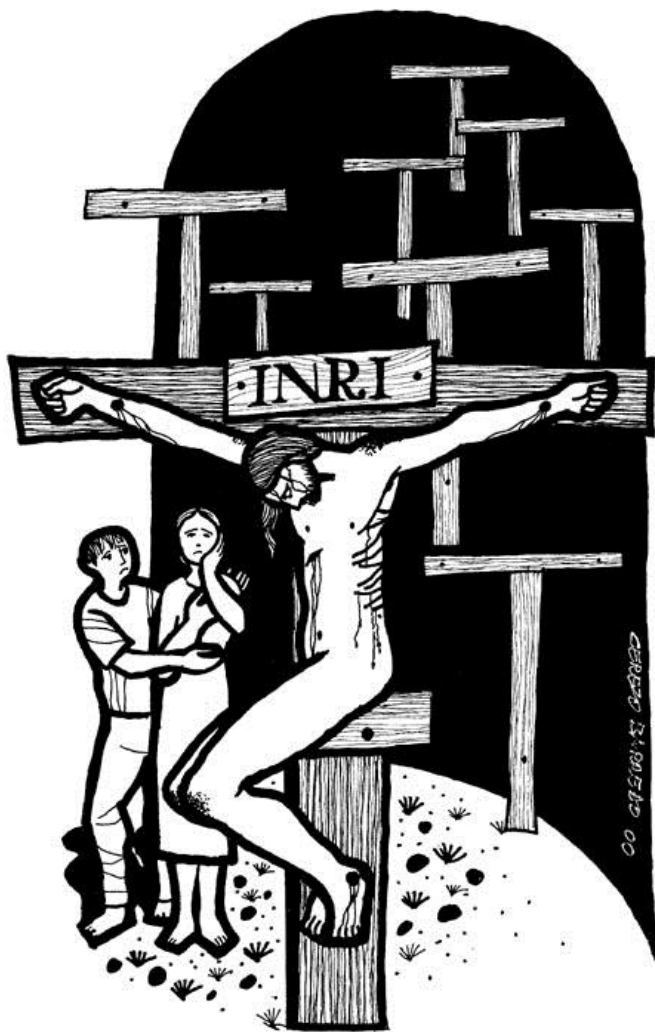


# GOOD FRIDAY

APRIL 18, 2019, 7:00PM



## Brookview Baptist Church

South Brook Street, City of Louisville

# ABOUT THIS SERVICE

At the end of Maundy Thursday, the altar was stripped of all adornment, made stark and empty as a sign of our Lord's agony and passion, and a testimony of our denial and desertion.

On Good Friday, we commemorate Christ's Passion as told in the Gospel of John: his betrayal, trial, crucifixion, and burial. In this service, we meditate with devotion on the cross and extend solemn intercessions for the Church, the world, the suffering, those who have not received the gospel of Christ, and for the grace of a holy life.

+ + +

Is it nothing to you, all you who pass by?  
Look and see if there is any sorrow like my sorrow  
which was brought upon me,  
whom the Lord has afflicted?

*Lamentations 1:12*

# -PROCLAMATION OF THE CROSS-

## ACCLAMATION

*Leader* Blessed be our God.

*People* For ever and ever. Amen.

## PROCESSION

*Leader* Look on the wood of the cross;  
on which was raised the Savior of the world.

*People* O come, let us worship the Lord.

## OPENING PRAYER

*The Pastor*

## HYMN

*Near the Cross*

Hymnal 94

## ANTHEMS AT THE CROSS

COMMON WORSHIP<sup>i</sup>

*Leader* You are worthy, O Lamb, for you were slain,  
and by your blood you ransomed for God saints  
from every tribe and language and nation; you have  
made them to be a kingdom of priests serving our God.

*People* **We adore you, O Christ, and we bless you,  
because by your holy cross you have redeemed the world.**

*Leader* To him who loves us and has freed us from our sins  
by his blood, and made us a kingdom of priests  
to stand and serve before our God;

*People* **to him who sits upon the throne and to the Lamb  
be praise and honor, glory and might,  
for ever and ever. Amen.**

## HYMN

*All sing.*

TWILA PARIS<sup>ii</sup>

<sup>1</sup> Your only Son no sin to hide,  
but You have sent Him from Your side  
to walk upon this guilty sod and to become the Lamb of God.

<sup>2</sup> Your gift of Love they crucified,  
they laughed and scorned Him as He died.  
The humble King they named a fraud  
and sacrificed the Lamb of God.

**O Lamb of God, sweet Lamb of God. I love the Holy Lamb of God.  
O wash me in His precious blood, my Jesus Christ the Lamb of God.**

<sup>3</sup> I was so lost, I should have died,  
but You have brought me to Your side  
to be led by Your staff and rod and to be called a lamb of God.

## ANTHEM

*Leader* If we have died with him, we shall also live with him;  
if we endure, we shall also reign with him.

*People* **We adore you, O Christ, and we bless you,**  
**because by your holy cross you have redeemed the world.**

## -THE SERVICE OF THE PASSION-

### THE OLD TESTAMENT

Isaiah 52:13-15; 53:3-7, 11-12

*Reader* A Reading from the Book of Isaiah.

Behold, my servant shall act wisely; he shall be high and lifted up, and shall be exalted. As many were astonished at you—his appearance was so marred, beyond human semblance, and his form beyond that of the children of mankind—so shall he sprinkle many nations. Kings shall shut their mouths because of him, for that which has not been told them they see, and that which they have not heard they understand. <sup>53:3</sup> 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. <sup>11</sup> Out of the anguish of his soul he shall see and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities. Therefore I will divide him a portion with the many, and he shall divide the spoil with the strong, because he poured out his soul to death and was numbered with the transgressors; yet he bore the sin of many, and makes intercession for the transgressors.

The Word of the Lord.

*People* **Thanks be to God.**

*Said and sung by all.*

<sup>1</sup> My God, my God, why have you forsaken me? \*  
And are so far from my cry and from the words of my distress?

<sup>2</sup> O my God, I cry in the daytime, but you do not answer; \*  
by night as well, but I find no rest.

<sup>3</sup> Yet you are the Holy One, \*  
enthroned on the praises of Israel.

<sup>4</sup> Our forefathers put their trust in you; \*  
they trusted, and you delivered them.

<sup>5</sup> They cried out to you and were delivered; \*  
they trusted in you and were not put to shame.

**What wondrous love is this, O my soul, O my soul?  
What wondrous love is this, O my soul?**

<sup>6</sup> But as for me, I am a worm and no man, \*  
scorned by all and despised by the people.

<sup>7</sup> All who see me laugh me to scorn; \*  
they curl their lips and wag their heads, saying,

<sup>8</sup> “He trusted in the Lord; let him deliver him; \*  
let him rescue him, if he delights in him.”

**When I was sinking down, sinking down, sinking down,  
When I was sinking down sinking down.**

<sup>9</sup> Yet you are he who took me out of the womb, \*  
and kept me safe upon my mother’s breast.

<sup>10</sup> I have been entrusted to you ever since I was born; \*  
you were my God when I was still in my mother’s womb.

<sup>11</sup> Be not far from me, for trouble is near, \*  
and there is none to help.

**To God and to the Lamb, I will sing, I will sing.  
To God and to the Lamb, I will sing.**

## THE FIRST BIDDING AND INTERCESSION For the Church throughout the world.

*After each of the biddings for intercession, there is a period of silence followed by the Minister praying.*

*Reader* The Passion of our Lord Jesus Christ according to John.

Jesus went out with his disciples across the brook Kidron, where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, for Jesus often met there with his disciples. 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. Then Jesus, knowing all that would happen to him, came forward and said to them, "Whom do you seek?" They answered him,

*All* "Jesus of Nazareth."

Jesus said to them, "I am he." Judas, who betrayed him, was standing with them. When Jesus said to them, "I am he," they drew back and fell to the ground. So he asked them again, "Whom do you seek?" And they said,

*All* "Jesus of Nazareth."

Jesus answered, "I told you that I am he. So, if you seek me, let these men go." This was to fulfill the word that he had spoken: "Of those whom you gave me I have lost not one." 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.) So Jesus said to Peter, "Put your sword into its sheath; shall I not drink the cup that the Father has given me?" So the band of soldiers and their captain and the officers of the Jews arrested Jesus and bound him. First they led him to Annas, for he was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had advised the Jews that it would be expedient that one man should die for the people. 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, 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. 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." 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 then questioned Jesus about his disciples and his teaching. 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. Why do you ask me? Ask those who have heard me what I said to them; they know what I said.” 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?” 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?” Annas then sent him bound to Caiaphas the high priest. 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.” 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?” Peter again denied it, and at once a rooster crowed.

## THE SECOND BIDDING AND INTERCESSION

**For all nations and people of the earth, and for those in authority.**

### THE PASSION GOSPEL: TRIAL

John 18:28–19:16

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. So Pilate went outside to them and said, “What accusation do you bring against this man?” They answered him,

*All*      **“If this man were not doing evil, we would not have delivered him over to you.”**

Pilate said to them, “Take him yourselves and judge him by your own law.” The Jews said to him,

*All*      **“It is not lawful for us to put anyone to death.”**

This was to fulfill the word that Jesus had spoken to show by what kind of death he was going to die. So Pilate entered his headquarters again and called Jesus and said to him, “Are you the King of the Jews?” Jesus answered, “Do you say this of your own accord, or did others say it to you about me?” Pilate answered, “Am I a Jew? Your own nation and the chief priests have delivered you over to me. What have you done?” 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.” 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.” 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. 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?” They cried out again,

*All*        **“Not this man, but Barabbas!”**

Now Barabbas was a robber. 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,

*All*        **“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,

*All*        **“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,

*All*        **“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,

*All*        **“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,

*All*        **“Away with him, away with him, crucify him!”**

Pilate said to them, “Shall I crucify your King?” The chief priests answered,



*All*      **“We have no king but Caesar.”**

So he delivered him over to them to be crucified.

## THE THIRD BIDDING AND INTERCESSION For all who suffer and are afflicted in body or in mind.

THE PASSION GOSPEL: CRUCIFIXION      John 19:17-30

*Stand as you are able.*

So they took Jesus, and he went out, bearing his own cross, to the place called The Place of a Skull, which in Aramaic is called Golgotha. There they crucified him.

*Silence*

And with him two others, one on either side, and Jesus between them. Pilate also wrote an inscription and put it on the cross. It read, “Jesus of Nazareth, the King of the Jews.” 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. So the chief priests of the Jews said to Pilate,

*All*      **“Do not write, ‘The King of the Jews,’ but rather, ‘This man said, I am King of the Jews.’”**

Pilate answered, “What I have written I have written.” 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, so they said to one another,

*All*      **“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, but standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. 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. After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), “I thirst.” 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.

*Please be seated. Silence is kept.*

## HYMN

*All sing.*

STUART TOWNEND<sup>III</sup>

How deep the Father's love for us, how vast beyond all measure,  
that He should give His only Son to make a wretch His treasure.  
How great the pain of searing loss—the Father turns His face away  
as wounds which mar the Chosen One bring many sons to glory.

Behold the man upon a cross, my sin upon His shoulders;  
ashamed, I hear my mocking voice call out among the scoffers.  
It was my sin that held Him there until it was accomplished;  
His dying breath has brought me life—I know that it is finished.

I will not boast in anything, no gifts, no power, no wisdom;  
but I will boast in Jesus Christ, His death and resurrection.  
Why should I gain from His reward? I cannot give an answer;  
but this I know with all my heart—

His wounds have paid my ransom.

## SERMON

Brother Joseph Payton

*Silent invitation follows the sermon.*

## THE FOURTH BIDDING AND INTERCESSION

**For all who have not received the Gospel of Christ.**

### THE PASSION GOSPEL: BURIAL

John 19:31-42

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. So the soldiers came and broke the legs of the first, and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. But one of the soldiers pierced his side with a spear, and at once there came out blood and water. 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. For these things took place that the Scripture might be fulfilled: “Not one of his bones will be broken.” And again another Scripture says, “They will look on him whom they have pierced.” 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.

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

*All sing.*

WOUNDROUS LOVE

And when from death I'm free, I'll sing on, I'll sing on!  
And when from death I'm free, I'll sing on.  
And when from death I'm free, I'll sing and joyful be,  
And through eternity, I'll sing on, I'll sing on!  
And through eternity, I'll sing on.

## THE FINAL BIDDING AND INTERCESSION

For commitment to God and the grace of a holy life.

HYMN

*Were You There?*

Hymnal 485

## THE FINAL PRAYER

+ + +