



Good Friday Service

DECATUR PRESBYTERIAN CHURCH

APRIL 2, 2021

Please gather in silence for Worship

I slew him—this right hand struck the dagger to his heart.

My deeds slew Christ.

Alas! I slew my best beloved; I killed him who loved me with an everlasting love.

Oh eyes, why do you refuse to weep when you see Jesus' body mangled and torn?

Give vent to your sorrow, Christians, for you have good reason to do so.

Charles Spurgeon

Prelude

Explanation of the Service

the Belgic Confession, written in 1561, Article 20: The Justice and Mercy of God in Christ

We believe that God—who is perfectly merciful and also very just—sent the Son to assume the nature in which the disobedience had been committed, in order to bear in it the punishment of sin by his most bitter passion and death. So God made known his justice toward his Son, who was charged with our sin, and he poured out his goodness and mercy on us, who are guilty and worthy of damnation, giving to us his Son to die, by a most perfect love, and raising him to life for our justification, in order that by him we might have immortality and eternal life.

Song of Preparation

How Deep The Father's Love For Us

Townend

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 the 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 any thing, no gifts, no pow'r, 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.

†Call to Worship & Prayer

from John 3, Hebrews 4, The Nicene Creed, Philippians 2, Psalm 57

Pastor: For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.

People: Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession.

Pastor: For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin.

People: Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.

Pastor: For us and for our salvation, Christ became obedient to the point of death, even death on a cross.

All: Be merciful to me, O God, be merciful to me, for in you my soul takes refuge; in the shadow of your wings I will take refuge, till the storms of destruction pass by.

†Please Stand

Man of Sorrows! What a name for the Son of God, Who came.

Ruined sinners to reclaim: Hallelujah! What a Savior!

Bearing shame and scoffing rude, in my place condemned He stood,

Sealed my pardon with His blood: Hallelujah! What a Savior!

Guilty, vile, and helpless, we; spotless Lamb of God was He;

Full atonement! Can it be? Hallelujah! What a Savior!

Lifted up was He to die, 'Tis finished! was His cry;

Now in heav'n exalted high: Hallelujah! What a Savior!

When He comes, our glorious King, all His ransomed home to bring,

Then anew this song we'll sing: Hallelujah! What a Savior!

†Our Prayer

O Savior of the world, who by your cross and precious blood has redeemed us: Save us and help us, we humbly ask you, O Lord. Forbid, O God, that we should forget, amid our earthly comforts, the pains and mortal anguish that our Lord Jesus endured for our salvation. Grant us this day a true vision of all that he suffered, in his betrayal, his lonely agony, his false trial, his mocking and scourging, and the torture of death upon the cross. As you have graciously given yourself utterly to us, may we give ourselves entirely to you, O Jesus Christ, our only Lord and Savior. Amen.

The Betrayal

Matthew 26:47-56; 59-68

While he was still speaking, Judas came, one of the twelve, and with him a great crowd with swords and clubs, from the chief priests and the elders of the people. Now the betrayer had given them a sign, saying, "The one I will kiss is the man; seize him." And he came up to Jesus at once and said, "Greetings, Rabbi!" And he kissed him. Jesus said to him, "Friend, do what you came to do." Then they came up and laid hands on Jesus and seized him. And behold, one of those who were with Jesus stretched out his hand and drew his sword and struck the servant of the high priest and cut off his ear. Then Jesus said to him, "Put your sword back into its place. For all who take the sword will perish by the sword. Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? But how then should the Scriptures be fulfilled, that it must be so?" At that hour Jesus said to the crowds, "Have you come out as against a robber, with swords and clubs to capture me? Day after day I sat in the temple teaching, and you did not seize me. But all this has taken place that the Scriptures of the prophets might be fulfilled." Then all the disciples left him and fled.... Now the chief priests and the whole council were seeking false testimony against Jesus that they might put him to death, but they found none, though many false witnesses came forward. At last two came forward and said, "This man said, 'I am able to destroy the temple of God, and to rebuild it in three days.'" And the high priest stood up and said, "Have you no answer to make? What is it that these men testify against you?" But Jesus remained silent. And the high priest said to him, "I adjure you by the living God, tell us if you are the Christ, the Son of God." Jesus said to him, "You have said so. But I tell you, from now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven." Then the high priest tore his robes and said, "He has uttered blasphemy. What further witnesses do we need? You have now heard his blasphemy. What is your judgment?" They answered, "He deserves death." Then they spit in his face and struck him. And some slapped him, saying, "Prophecy to us, you Christ! Who is it that struck you?"

Song of Response**Ah, Holy Jesus, How Hast Thou Offended****Heermann**

Ah, holy Jesus, how hast thou offended, That man to judge thee hath in hate pretended?
By foes derided, by thine own rejected, O most afflicted.

Who was the guilty? Who brought this upon thee? Alas, my treason, Jesus, hath undone thee.
'Twas I, Lord Jesus, I it was denied thee: I crucified thee.

Lo, the good Shepherd for the sheep is offered: The slave hath sinned, and the Son hath suffered:
For man's atonement, while he nothing heedeth, God intercedeth.

For me, kind Jesus, was thine incarnation, Thy mortal sorrow, and thy life's oblation:
Thy death of anguish and thy bitter passion, For my salvation.

Therefore, kind Jesus, since I cannot pay thee, I do adore thee, and will ever pray thee
Think on thy pity and thy love unswerving, Not my deserving.

The Denial**Matthew 26:69-27:2**

Now Peter was sitting outside in the courtyard. And a servant girl came up to him and said, "You also were with Jesus the Galilean." But he denied it before them all, saying, "I do not know what you mean." And when he went out to the entrance, another servant girl saw him, and she said to the bystanders, "This man was with Jesus of Nazareth." And again he denied it with an oath: "I do not know the man." After a little while the bystanders came up and said to Peter, "Certainly you too are one of them, for your accent betrays you." Then he began to invoke a curse on himself and to swear, "I do not know the man." And immediately the rooster crowed. And Peter remembered the saying of Jesus, "Before the rooster crows, you will deny me three times." And he went out and wept bitterly. When morning came, all the chief priests and the elders of the people took counsel against Jesus to put him to death. And they bound him and led him away and delivered him over to Pilate the governor.

Song of Response**Jesus, I My Cross Have Taken****Lyte**

Jesus I my cross have taken, all to leave and follow thee;
Destitute, despised, forsaken, thou from hence my all shall be.
Perish every fond ambition, all I've sought or hoped or known;
Yet how rich is my condition, God and heaven are still my own.

Let the world despise and leave me, they have left my Savior too;
Human hearts and looks deceive me; thou art not, like man, untrue;
And, while thou shalt smile upon me, God of wisdom, love and might,
Foes may hate and friends may shun me; show thy face, and all is bright.

Man may trouble and distress me, 'twill but drive me to thy breast;
Life with trials hard may press me, heaven will bring me sweeter rest.

O 'tis not in grief to harm me while thy love is left to me;
O 'twere not in joy to charm me, were that joy unmixed with thee.

Take, my soul, thy full salvation, rise o'er sin and fear and care;
Joy to find in ev'ry station something still to do or bear;
Think what Spirit dwells within thee, what a Father's smile is thine,
What a Savior died to win thee; child of heav'n, shouldst thou repine?

Haste on from grace to glory, armed by faith and winged by prayer;
Heaven's eternal day's before thee, God's own hand shall guide thee there.
Soon shall close thy earthly mission, swift shall pass thy pilgrim days;
Hope shall change to glad fruition, faith to sight, and prayer to praise.

†The Trial

Matthew 27:15-26

Now at the feast the governor was accustomed to release for the crowd any one prisoner whom they wanted. And they had then a notorious prisoner called Barabbas. So when they had gathered, Pilate said to them, "Whom do you want me to release for you: Barabbas, or Jesus who is called Christ?" For he knew that it was out of envy that they had delivered him up. Besides, while he was sitting on the judgment seat, his wife sent word to him, "Have nothing to do with that righteous man, for I have suffered much because of him today in a dream." Now the chief priests and the elders persuaded the crowd to ask for Barabbas and destroy Jesus. The governor again said to them, "Which of the two do you want me to release for you?" And they said, "Barabbas." Pilate said to them, "Then what shall I do with Jesus who is called Christ?" They all said, "Let him be crucified!" And he said, "Why? What evil has he done?" But they shouted all the more, "Let him be crucified!" So when Pilate saw that he was gaining nothing, but rather that a riot was beginning, he took water and washed his hands before the crowd, saying, "I am innocent of this man's blood; see to it yourselves." And all the people answered, "His blood be on us and on our children!" Then he released for them Barabbas, and having scourged Jesus, delivered him to be crucified.

†Song of Response

Stricken, Smitten, and Afflicted

Kelly

Stricken, smitten, and afflicted, see him dying on the tree!
'Tis the Christ by man rejected; yes, my soul, 'tis he, 'tis he.
'Tis the long-expected Prophet, David's Son, yet David's Lord;
By his Son God now has spoken: 'tis the true and faithful Word.
Tell me, ye who hear him groaning, was there ever grief like his?
Friends thro' fear his cause disowning, foes insulting his distress;
Many hands were raised to wound him, none would interpose to save;
But the deepest stroke that pierced him was the stroke that Justice gave.
Ye who think of sin but lightly nor suppose the evil great
Here may view its nature rightly, here its guilt may estimate.
Mark the Sacrifice appointed, see who bears the awful load;
'Tis the Word, the Lord's Anointed, Son of Man and Son of God.
Here we have a firm foundation, here the refuge of the lost;
Christ's the Rock of our salvation, his the name of which we boast.
Lamb of God, for sinners wounded, Sacrifice to cancel guilt!
None shall ever be confounded who on him their hope have built.

The Crucifixion

Matthew 27:27-44

Then the soldiers of the governor took Jesus into the governor's headquarters, and they gathered the whole battalion before him. And they stripped him and put a scarlet robe on him, and twisting together a crown of thorns, they put it on his head and put a reed in his right hand. And kneeling before him, they mocked him, saying, "Hail, King of the Jews!" And they spit on him and took the reed and struck him on the head. And when they had mocked him, they stripped him of the robe and put his own clothes on him and led him away to crucify him. As they went out, they found a man of Cyrene, Simon by name. They compelled this man to carry his cross. And when they came to a place called Golgotha (which means Place of a Skull), they offered him wine to drink, mixed with gall, but when he tasted it, he would not drink it. And when they had crucified him, they divided his garments among them by casting lots. Then they sat down and kept watch over him there. And over his head they put the charge against him, which read, "This is Jesus, the King of the Jews." Then two

robbers were crucified with him, one on the right and one on the left. And those who passed by derided him, wagging their heads and saying, “You who would destroy the temple and rebuild it in three days, save yourself! If you are the Son of God, come down from the cross.” So also the chief priests, with the scribes and elders, mocked him, saying, “He saved others; he cannot save himself. He is the King of Israel; let him come down now from the cross, and we will believe in him. He trusts in God; let God deliver him now, if he desires him. For he said, ‘I am the Son of God.’” And the robbers who were crucified with him also reviled him in the same way.

Song of Response

O Sacred Head

Bernard of Clairvaux

O sacred Head, now wounded, with grief and shame weighed down;
Now scornfully surrounded with thorns, Thine only crown,
O sacred Head, what glory, what bliss till now was Thine!
Yet, though despised and gory, I joy to call Thee mine.
What Thou, my Lord, has suffered was all for sinners gain:
Mine, mine was the transgression, but Thine the deadly pain.
Lo, here I fall, my Savior! 'Tis I deserve Thy place;
Look on me with Thy favor, vouch safe to me Thy grace.
What language shall I borrow to thank Thee, dearest Friend,
For this Thy dying sorrow, Thy pity without end?
O make me Thine forever; and should I fainting be,
Lord, let me never, never outlive my love to Thee.

Homily: The Seven Words

†The Death & Burial

Matthew 27:45-60

Now from the sixth hour there was darkness over all the land until the ninth hour. 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?” And some of the bystanders, hearing it, said, “This man is calling Elijah.” And one of them at once ran and took a sponge, filled it with sour wine, and put it on a reed and gave it to him to drink. But the others said, “Wait, let us see whether Elijah will come to save him.” And Jesus cried out again with a loud voice and yielded up his spirit. And behold, the curtain of the temple was torn in two, from top to bottom. And the earth shook, and the rocks were split. The tombs also were opened. And many bodies of the saints who had fallen asleep were raised, and coming out of the tombs after his resurrection they went into the holy city and appeared to many. When the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what took place, they were filled with awe and said, “Truly this was the Son of God!” There were also many women there, looking on from a distance, who had followed Jesus from Galilee, ministering to him, among whom were Mary Magdalene and Mary the mother of James and Joseph and the mother of the sons of Zebedee. When it was evening, there came a rich man from Arimathea, named Joseph, who also was a disciple of Jesus. He went to Pilate and asked for the body of Jesus. Then Pilate ordered it to be given to him. And Joseph took the body and wrapped it in a clean linen shroud and laid it in his own new tomb, which he had cut in the rock. And he rolled a great stone to the entrance of the tomb and went away.

†Song of Response

My Song Is Love Unknown

Crossman

My song is love unknown, my Savior's love to me, love to the loveless shown, that they might lovingly be.

O who am I, that for my sake my Lord should take frail flesh and die?

He came from his blest throne, salvation to bestow; but men cared not, and none the longed-for Christ would know.

But oh, my Friend, my Friend indeed, who at my need his life did spend!

Sometimes they strew his way, and his sweet praises sing; resounding all the day hosannas to their King.

Then "Crucify!" is all their breath, and for his death they thirst and cry.

Why, what hath my Lord done? What makes this rage and spite? He made the lame to run, he gave the blind their sight.

Sweet injuries! Yet all his deeds their hatred feeds; they 'gainst him rise.

They rise, and needs will have my dear Lord made away; a murderer they save, the Prince of Life they slay.

Yet willing he to suffer goes, that he his foes from thence might free.

In life, no house, no home my Lord on earth might have; in death, no friendly tomb but what a stranger gave.

What may I say? Heav'n was his home, but mine the tomb wherein he lay.

Here might I stay and sing, no story so divine; never was love, dear King, never was grief like thine.

This is my Friend, in whose sweet praise I all my days could gladly spend.

†The Prophecy

Isaiah 53:1-12

Who has believed what he has heard from us? And to whom has the arm of the Lord been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, and no beauty that we should desire him. 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. 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.

†Our Final Reflection

What Wondrous Love Is This?

What wondrous love is this oh my soul, oh my soul?

What wondrous love is this oh my soul?

What wondrous love is this that caused the Lord of bliss

To bear the dreadful curse for my soul, for my soul,

To bear the dreadful curse for my soul?

*The Congregation is asked to depart the sanctuary in silence.
We meet again for worship on Resurrection morning.*

Resurrection Sunday Service
April 4, 2021 A.D.
9:00am (Mask-Required Service)
10:45am (Mask-Optional Service)