

Service for Good Friday 10th April 2020

Welcome (Tom B)

Hello everyone and welcome to our Good Friday service on this, a very strange Good Friday. We hope you are all safe and well and are ready to worship our Lord and Saviour as we consider what his death means, even among the unusual circumstances we find ourselves living through today.

I said before that this was a strange Good Friday. No doubt, most of us have not experienced anything quite like this. Most people are staying indoors rather than flooding the stores. People are being more cautious with money, so sales of chocolate and other assorted items we associate with Easter are down. Families are preparing to have their lunches in isolation rather than with family. I wonder, could this be the strangest Good Friday ever?

As you might expect, I'm going to suggest it isn't. Let's consider what we know of the first Good Friday. There were no Easter eggs or hot cross buns to be seen on that day either. Rather than flooding the shops, people were flooding the streets of Jerusalem, crying for the King of the Jews to be crucified. And Jesus was about to be isolated – not just from friends and family, but from God the Father himself. And this is where we need to look as we consider what was truly the strangest Good Friday ever.

The first Good Friday was the day where Jesus Christ himself, fully God and fully man, was tried and sentenced to death. He was mocked and tormented. He was whipped and forced to carry his cross. He was crucified with criminals. And this man is King of the World. Jesus endured pain, shame, accusation, mockery, violence and intense suffering in his journey to death on a cross. The one who has the power to create this world allowed himself to be subjected to punishment every one of us would fight tooth and nail to avoid. Romans 5:6-10 tells us: *"⁶You see, at just the right time, when we were still powerless, Christ died for the ungodly. ⁷Very rarely will anyone die for a righteous person, though for a good person someone might possibly dare to die. ⁸But God demonstrates his own love for us in this: While we were still sinners, Christ died for us. ⁹Since we have now been justified by his blood, how much more shall we be saved from God's wrath through him! ¹⁰For if, while we were God's enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life!"*

So, as we head into an Easter unlike any other we have experienced, let us remember the miraculous events of the first Easter, where God came to Earth and died for the ones who rejected him. With this in mind, let's come to the Lord in prayer.

Prayer. (Tom B)

Our Lord and Heavenly Father, we come to you today with hearts full of praise, with hearts full of joy. For we know that this time of year is where we very specifically remember the boundless love you hold, even for sinners who rejected your rule over their life. Lord, we thank you for the beauty of this gift. And Lord, we count the cost. We recognise that we crucified Jesus as much as Pontius Pilate or the Roman guards. We recognise that we denied Jesus as Simon Peter did. We recognise that we mocked you as the robber or the soldiers who forced the crown of thorns onto his head. We recognise that we often worship in secret, as Nicodemus did. And yet Lord, you have loved us enough to send your Son to die and then to call us and reveal this truth to us.

As we ponder your sacrifice, make us a people who sacrifice for others. Help us to give up time, money, reputation, pride – these earthly trappings – for that which is so much better. Make us a people who submit, who love, who give sacrificially, not for our own glory, but to shine the love Jesus showed on that first, strangest of all Good Fridays. Keep this uppermost in our mind, Lord. Many are in need in our community right now, Lord. Open opportunities for us to help meet those needs, despite the challenges of social distancing and ongoing isolation.

Father, we pray you will comfort and protect those who are vulnerable. As they struggle with various needs, often in silence, we pray that the message of Easter will be prominent. Help those who are lost to realise their need for you and your limitless love. Encourage them to come to you in humble repentance, accepting the gift that Jesus offered as he gave up his life for them. Father, we pray that even through the unusual societal impact of COVID-19 that you will bring people back to you. In the name of Jesus, we bring these petitions to you. Amen.

Song (modern) **Glories of Calvary** <https://www.youtube.com/watch?v=RSa-E7uoBcc>
Song (traditional) **In the cross of Christ I glory** <https://www.youtube.com/watch?v=lqksJxttep8>

Bible Reading – Mark 15:16-20 (NIV)

¹⁶ The soldiers led Jesus away into the palace (that is, the Praetorium) & called together the whole company of soldiers. ¹⁷ They put a purple robe on him, then twisted together a crown of thorns and set it on him. ¹⁸ And they began to call out to him, "Hail, king of the Jews!" ¹⁹ Again and again they struck him on the head with a staff & spit on him. Falling on their knees they paid homage to him. ²⁰ & when they had mocked him, they took off the purple robe and put his own clothes on him. Then they led him out to crucify him. ²¹ A certain man from Cyrene, Simon, the father of Alexander and Rufus, was passing by on his way in from the country, and they forced him to carry the cross. ²² They brought Jesus to the place called Golgotha (which means "the place of the skull"). ²³ Then they offered him wine mixed with myrrh, but he did not take it. ²⁴ And they crucified him. Dividing up his clothes, they cast lots to see what each would get. ²⁵ It was nine in the morning when they crucified him. ²⁶ The written notice of the charge against him read: THE KING OF THE JEWS. ²⁷ They crucified two rebels with him, one on his right and one on his left. ^{[28] [a]} ²⁹ Those who passed by hurled insults at him, shaking their heads and saying, "So! You who are going to destroy the temple and build it in three days, ³⁰ come down from the cross and save yourself!" ³¹ In the same way the chief priests and the teachers of the law mocked him among themselves. "He saved others," they said, "but he can't save himself! ³² Let this Messiah, this king of Israel, come down now from the cross, that we may see and believe." Those crucified with him also heaped insults on him.

Announcements

- **Focus for April – Easter.** With many of being confined to our homes this Easter it gives us more chance to soak in the message of Easter for ourselves. So why not be involved in all the services, Easter Thursday, Good Friday and Resurrection Sunday? Why not read through the Easter account in one of the gospels? Why not spend extra time meditation, pondering, reflecting and applying the trust to our lives? Why not set up more time to pray? Why not post something about Jesus over social media? This could be the best Easter ever if we just put Jesus at the centre of all that we do this Easter. So why not? There are no excuses this year!

Kids Talk <https://www.play.bible/watch/the-death-of-jesus>
Kids Song **He died upon the cross** <https://www.youtube.com/watch?v=iT2bHj7n2sc>

Prayer. (Jo B)

Our loving God, even though we cannot physically meet together on this key day in our church calendar, we thank You that we can do so via technology. And even though it's not the same, and we miss being in the one place with our brothers and sisters in Christ, You are still just as accessible as ever. Indeed, it is because of the events that occurred on this very day, a little more than 2000 years ago, that we have this free access to You.

It was on this day that the temple curtain was torn in two from top to bottom, a feat that only You could have accomplished. The huge and heavy curtain separated people from the Most Holy Place, where Your presence dwelt. No one could approach You except via the High Priest, and he could only come once a

year, on the Day of Atonement, and only with blood. Thank you that with the tearing of the curtain, the barrier that separated us from approaching You has been removed forever. And even more, we thank You that the curtain was rent as a direct result of Jesus' death on the cross at Calvary.

Father, this day two millennia ago has completely changed the course of history, and indeed history is numbered by years that occurred before and after this event. On that day Jesus willingly laid down His life for us, even though He was completely sinless and we deserved the punishment he received. Thank You that our Lord did this, even though we know that He would have preferred the cup to have been taken from Him. Thank You that He paid the penalty for our sins, past, present and future, to secure our salvation and avert Your just wrath. Help us never to take this for granted, even though the Easter story is such a familiar account.

Lord, we think of believers all around the world today and pray for Your protection. We know that Good Friday has been a day when Christians are vulnerable to attack, and we ask that You would put a hedge around them, and yet help them not to succumb to fear. Help them still be able to somehow meet together, even if just in family groups or like we are doing, by technology. We pray for adherents of Judaism, whether living in Israel or abroad, to recognise that Jesus is their long-awaited Messiah. Please take the veil from their eyes. Help those completed Jews who have come to faith in Christ to share the reasons for their assurance.

Father, we pray for our city of Newcastle and the people who have been sinned against by those representing various branches of the church. We know how much these men and women have suffered and continue to struggle; we ask for Your hand of comfort to be on them, and for them to be supported by those skilled in pastoral care and wisdom in treating trauma. We pray for healing in their lives and that might come to the point of forgiveness, impossible though it seems humanly speaking. We You would forgive us, Your church, even though we may not have perpetrated these particular sins; we know we have sinned against You and against Your people in many other ways.

And Lord, even as we eat hot cross buns today and chocolate on Sunday, help us never forget the real reason we remember Easter. Give us opportunities to speak to family and friends, not in a preachy way but just simply sharing with them why this holiday is means so much to us. We ask all of these things in and through the mighty Name of our Saviour, Jesus Christ.

Bible Reading – Mark 15:21-47

³³ At noon, darkness came over the whole land until three in the afternoon. ³⁴ And at three in the afternoon Jesus cried out in a loud voice, "Eloi, Eloi, lema sabachthani?" (which means "My God, my God, why have you forsaken me?"). ³⁵ When some of those standing near heard this, they said, "Listen, he's calling Elijah." ³⁶ Someone ran, filled a sponge with wine vinegar, put it on a staff, and offered it to Jesus to drink. "Now leave him alone. Let's see if Elijah comes to take him down," he said. ³⁷ With a loud cry, Jesus breathed his last. ³⁸ The curtain of the temple was torn in two from top to bottom. ³⁹ And when the centurion, who stood there in front of Jesus, saw how he died,^[c] he said, "Surely this man was the Son of God!" ⁴⁰ Some women were watching from a distance. Among them were Mary Magdalene, Mary the mother of James the younger and of Joseph,^[d] and Salome. ⁴¹ In Galilee these women had followed him and cared for his needs. Many other women who had come up with him to Jerusalem were also there.

⁴² It was Preparation Day (that is, the day before the Sabbath). So as evening approached, ⁴³ Joseph of Arimathea, a prominent member of the Council, who was himself waiting for the kingdom of God, went boldly to Pilate and asked for Jesus' body. ⁴⁴ Pilate was surprised to hear that he was already dead. Summoning the centurion, he asked him if Jesus had already died. ⁴⁵ When he learned from the centurion that it was so, he gave the body to Joseph. ⁴⁶ So Joseph bought some linen cloth, took down the

body, wrapped it in the linen, and placed it in a tomb cut out of rock. Then he rolled a stone against the entrance of the tomb. ⁴⁷ Mary Magdalene and Mary the mother of Joseph saw where he was laid.” (NIV)

Song. Jerusalem. <https://www.youtube.com/watch?v=wX4ZCHRksBA>

Sermon Or <https://www.facebook.com/Charlestown-Presbyterian-Church-113127747005906>
<https://www.youtube.com/watch?v=TrAvvLx7QQ4>

When we say something is dead and buried we are trying to communicate the fact that it's all over. It's finished. The last chapter has been written. It's time to move on.

*“There's no point worrying about that anymore **its dead and buried**”.*

*“The old argument about whether the UK should be a part of the EU is now **dead & buried**”*

The issue is as dead as a doornail. As dead as a dodo. It truly is dead and buried.

Well as we read through Mark chapter 15, we get more than the impression that Jesus is dead and buried, which he is. But he has suffered, been crucified and then he is dead and buried. It is the end of an amazing life. It is finished, Jesus cries out on the cross. But what has finished? His ministry? His life? His purpose? What really is dead and buried? Mark after describing for us Jesus extraordinary life now tells us about his extraordinary death.

1. Suffering (verses 16-20)

¹⁶ *“The soldiers led Jesus away into the palace and called together the whole company of soldiers”.*

Jesus has just been falsely tried, unjustly condemned, sentenced to death for a crime he didn't commit and now the soldiers take some time out to have some fun.

¹⁷ *“They put a purple robe on him, then twisted together a crown of thorns & set it on him. ¹⁸ And they began to call out to him, “Hail, king of the Jews!” ¹⁹ Again and again they struck him on the head with a staff & spit on him. Falling on their knees, they paid homage to him. ²⁰ When they had mocked him, they took off the purple robe and put his own clothes on him”*

Mark's account is really very brief. And he doesn't include all the juicy bits like you might see on the news or even in the movie The Passion of the Christ. But what Mark wants to tell us is that Jesus suffered physically, psychologically, spiritually. And so he begins by telling us that the soldiers staged a mock coronation. A purple robe, what a king might wear. A crown but not of gold or jewels but of thorns. Adoration but not a serious acknowledgement of who he is, but a mocking, a joking, a pretend praise. “Hail king of the Jews”, they say. They give him a kingly staff and then use it to knock him over the head with it. They spit on him. They mock him. And they then flog him to within an inch of his life.

Physical pain. So that he has wounds that are not skin deep but go down to the bone & vital organs. Psychological pain where they play with his mind. Spiritual pain because before us is an innocent man. A man that has done nothing to deserve any of this. Yet God is allowing it to happen. God hasn't stepped in & sent his angels to protect his chosen one

Mark is painting a picture for us of a man who is being humiliated. Degraded. Abused. Ridiculed. Shamed. One experiencing suffering that we can only imagine. Why? Why would God allow this? What on earth is God's plan, God's purpose to allow Jesus to suffer like this?

Well the prophet Isaiah will tell us why in his famous 53rd chapter. *“He was despised and rejected by mankind, a man of suffering, and familiar with pain. Like one from whom people hide their faces he was despised, and we held him in low esteem. ⁴ Surely **he took up our pain and bore our suffering**”*

See that physical suffering that should have been ours. See that psychological pain that should have been yours. See that spiritual torment that should have been mine. He's taking our place. He's bearing our suffering. The shepherd is struck so that the sheep can go free. The king is condemned so that His people might live.

That's extraordinary. As extraordinary as the miracles, as the healings, as the teaching is the suffering. But this is not masochism. This is not meaningless. **He is taking this so that we can escape this.** Our sins, our wrongdoings, our selfishness, our greed, they are consequences to these things. God has said that from the very beginning. If you eat of the fruit of that tree he says to Adam and Eve you will die. And they did die. But they were also thrown out of the garden, they were separated from God. There was pain in childbirth. Frustration at work. Fighting amongst fellow human beings. Sin has its consequences. Suffering is a result of sin. But Jesus who has no sin suffers in our place. He suffers so we don't have to suffer anymore.

This is a window into God's heart. It is a window into Jesus love for us. That he would go through all this for you and for me. Jesus suffered and then in verses 21-32 we see he is

2. Crucified. (verses 21-32)

"Then they led him out to crucify him. ²¹ A certain man from Cyrene, Simon... was passing by on his way in from the country, and they forced him to carry the cross". On the 8th April 30AD at 9am in the morning, Jesus Christ was crucified. He was humiliated by having his body hang on a cross until it killed him. Crucifixion was the cruellest, most painful way to kill someone in the ancient world. And the Romans had got it down to an art form. And they did it publicly, in a high traffic area which said "beware" to everyone who passed by. Rome did not tolerate any rivals!

And that is what happened to Jesus Christ. After his physical suffering at the hands of the Roman soldiers they give Jesus the cross beam to carry to his death. As the ancient father Chrysostom pointed out years ago it was like Isaac carrying the wood for his own sacrifice to Mt Moriah, which happens to be where ancient Jerusalem was positioned. So, Jesus carries his own wood to sacrifice himself for the sins of the world. But after a while Jesus doesn't have the energy to carry his cross and so the Romans force Simon of Cyrene to do it for him.

²² "They brought Jesus to the place called Golgotha ("the place of the skull"). ²³ Then they offered him wine mixed with myrrh, but he did not take it. (He didn't want to take the easy way out; he was determined not to take any short cuts.) ²⁴ And they crucified him. "Dividing up his clothes, they cast lots to see what each would get". The Roman's crucified their criminals naked, completely naked. And so, the soldiers got a chance at the spoils.

But it is symbolic of us getting the spoils as well. As Calvin said *"The Evangelists portray the Son of God as stripped of His clothes **that we may know the wealth gained for us by his nakedness**, for it shall dress us in God's sight. God willed his Son to be stripped that we should appear freely, in the garments of his righteousness and fullness of all things."* Mark continues. *²⁵ "It was nine in the morning when they crucified him. ²⁶ The written notice of the charge against him read: THE KING OF THE JEWS. ²⁷ They crucified two rebels with him, one on his right and one on his left".*

Isn't it interesting that a man of non-violence is crucified between two violent men? Is 53:12 prophesied that the suffering servant would be counted among the rebels and here is Jesus right in the thick of two violent offenders. But then comes the taunts of the crowd and the temptation to not go to his death but if he is really who he says he is then he should come down from the cross. Is he really a prophet? *"So! You who are going to destroy the temple & build it in three days, ³⁰ come down from the cross & save yourself!"*

Is he really the Saviour? ³¹ *In the same way the chief priests and the teachers of the law mocked him among themselves. "He saved others," they said, "but he can't save himself! Is he really the promised King, the Messiah? ³² "Let this Messiah, this king of Israel, come down now from the cross that we may see and believe." Those crucified with him also heaped insults on him".*

Yet he shows himself a prophet by staying on the cross and fulfilling the prophecy to destroy the temple, the meeting place between man and God by becoming the new and living Temple, the only place where God and man can truly meet. He shows himself to be the Saviour by not saving himself so that he can die in our place and save others. He shows himself a King by leading God's people back to their ultimate sovereign King, the Lord.

And by doing all these things, Jesus fulfils the prophecies of the OT and show that everything is happening according to the divine plan. God is truly holding the reins of life, even when his one and only son is being crucified. That's extraordinary. Jesus is crucified. Not for himself. For his sins. But for us. The apostle Paul will say in his letter to the Galatians that "Christ became a curse for us." Cursed is anyone who hangs on a tree, the OT says. And Jesus is hanging on the cross and he is being cursed, cursed for us. No, he has **become a curse** for us. Shamed, abused, cursed so that the curse of the law, the curse of us breaking God's law might fall on him. Jesus is fulfilling the curse and he is undoing the curse. The curse falls on him rather than us. Then he dies

3. Suffered, Crucified and Died. (verses 33-39)

³³ *"At noon, darkness came over the whole land until three in the afternoon".* Darkness, what is happening here? A solar eclipse just happens to happen when Jesus is on the cross? A particular heavy cloud cover, a dust storm covers the sun? No God steps in and shows the people of Jerusalem his disappointment that it had to come to this by bringing darkness.

God shows Jerusalem that just as he judged Egypt with darkness, his judgement was about to come upon Jesus through this darkness. This was no ordinary death. It is an extraordinary death fitting an extraordinary life. And so, during those three black hours of darkness God tips sin into Jesus soul until he becomes sin himself. 1 Peter 2:24 says, *"He himself bore our sins" in his body on the cross, so that we might die to sins and live for righteousness;"*

And then God abandons his one and only son. ³⁴ *"And at three in the afternoon Jesus cried out in a loud voice, "Eloi, Eloi, lema sabachthani?" (which means "My God, my God, why have you forsaken me?").* God forsakes God. God the father removes himself from God the Son. For God cannot look on sin. God cannot be a party to sin. So, when Jesus receives our sin in his being, God turns his face away from his Son.

Jesus cries out *"My God, my God why have you forsaken me?"* He is quoting Psalm 22; he is fulfilling Psalm 22. Actually, he is also meditating on Psalm 22. Isn't that a gem of a truth to hold onto? Jesus was meditating on Scripture as he died and that allowed him to cope with the horrors of injustice, the barbs of abuse, the loneliness of walking the path that God had put before him. Scripture allowed Jesus to remain faithful until the very end.

And this obedience opened the way for us humans to come back to God. So; ³⁷ *"With a loud cry, Jesus breathed his last. ³⁸ The curtain of the temple was torn in two from top to bottom".* The curtain that hid God and his glory from the people. The curtain that only the high priest could go through and enter into the very presence of God. That curtain has been torn, top to bottom. Torn by God. Rendered useless by the death of Jesus Christ.

As Pastor Sam Storms puts it *“For centuries before the coming of Christ, God had confined the revelation of his glory and majesty to the holy of holies. Now he bursts forth to dwell no longer behind the veil in a house built with wood and stone and precious jewels but to dwell in the hearts of his people.”*

And this access to God is now available to all people, & the first person who gains access to Him is a Gentile, is the Roman centurion who is there witnessing Jesus death. ³⁹ *And when the centurion, who stood there in front of Jesus, saw how he died, he said, “Surely this man was the Son of God!”* He alone of all those present recognises what Mark’s readers were told in the very first line of the gospel. That Jesus Christ is the Son of God.

Think about it. The women didn’t recognise that. The scholars didn’t understand that. The disciple didn’t even hang around to get the chance to work that out. But the centurion gets it. He’s the one who truly gets it. And it wasn’t the miracles. It wasn’t the teaching. It wasn’t even the resurrection that convinced him. It is the death of Jesus.

Don’t you think that is extraordinary? In front of him is body mistreated and bloodied. Attached to a cross. Dead. And yet in the suffering, in the crucifixion, **in this death** he sees that Jesus **not was, but is** the Son of God! Wow! That’s why the symbol of Christianity is not a fish. It’s not a carpenter’s chisel; it’s a cross. The cross reveals to those who have eyes to see and ears to hear that Jesus Christ is the Son of God. And this Son dies in our place.

Isaiah 53, *“But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him & by his wounds we are healed”* Jesus death saves us. It means we no longer have to die that death because he was our substitute. He took our place. Jesus is our propitiation. He took the wrath of God that should have come to us on himself. Peter says *“He himself bore our sins in his body on the cross, so that we might die to sins & live for righteousness; “by his wounds you have been healed.”* *But there’s more.*

4. Buried (verses 40-47)

⁴⁰ *Some women were watching from a distance. Among them were Mary Magdalene, Mary the mother of James the younger and of Joseph, and Salome. ⁴¹ In Galilee these women had followed him and cared for his needs. Many other women who had come up with him to Jerusalem were also there.*

The men had hot tailed it out of there when the temperature in the kitchen got too hot, but the women were there until the very end. They saw him die. And they will also see where he was buried ⁴² *It was Preparation Day (that is, the day before the Sabbath). So as evening approached, ⁴³ Joseph of Arimathea, a prominent member of the Council, who was himself waiting for the kingdom of God, went boldly to Pilate & asked for Jesus’ body”.* As the day comes close to the end and Passover is just about to begin at sunset on this Friday evening Joseph comes out of closet & bravely & boldly identifies himself as a follower of Jesus.

Was he there on the night that the Sanhedrin condemned Jesus? We don’t know. Had he identified himself as a follower before, it seems not. Like Nicodemus who John says had gone to Jesus at night and who also helps Joseph with the body, it seems they had been lying low. Until now. But now Joseph goes boldly into Herod’s presence. Now that would have taken guts. He asks for the body & Herod is assured that Jesus has in fact died. There was no way he was going to let anyone have it until that is checked & double checked.

But in the midst of this dark, dark scene there is this ray or two of light. Joseph pops his head over the trenches. He is willing to pay the cost of putting Jesus into his new tomb. He will also face the wrath of the Sanhedrin in the days to come. But he is willing to suffer for Jesus because Jesus had just gone through suffering for him.

And the other ray of light is the women. Their loyalty is legendary. They stay there until the very end. They provide emotion support right up until the last moment. They even follow Joseph to the tomb so they can go back and get the spices needed in a couple of days' time. The women are the ones who get it. Yes, Jesus has suffered, was crucified, died and was buried. But he is the Lord, their Saviour and their friend.

The case is closed. It's now dead and buried. No, he's suffered, crucified and now it's dead and buried. Look what they have done to our Lord. Yes, but look what he has done for us. He's taken our suffering. Crucified to take the curse of our sin. Died in our place & now gone to hell for our sins. Without Jesus we are in big, big trouble, we are dead and buried so to speak. But with Jesus, there is life, there is hope, there is a restored relationship with God.

But that is not all, its Friday but Sunday's coming. SM Lockridge was a powerful and passionate African American preacher. A number of years ago in a sermon delivered to Calvary Baptist church in San Diego he concluded with these words. *"It's Friday. Jesus is praying. Peter's a sleeping. Judas is betraying. But Sunday's comin'. It's Friday. Pilate's struggling. The council is conspiring. The crowd is vilifying. They don't even know. That Sunday's comin'. It's Friday. The disciples are running. Mary's crying. Peter is denying. But Sunday's a comin'.' It's Friday. See Jesus walking to Calvary. His blood dripping. His body stumbling. And his spirit's burdened. But you see, it's only Friday, Sunday's comin'. It's Friday. The world's winning. People are sinning. And evil's grinning but Sunday's comin'. It's Friday. He's hanging on the cross. Feeling forsaken by his Father. Left alone and dying. Can nobody save him? Ooooh. It's Friday. But Sunday's comin'. It's Friday. The earth trembles. The sky grows dark. My King yields his spirit. It's Friday. Hope is lost. Death has won. Sin has conquered and Satan's just a laughin'. It's Friday. Jesus is buried. A soldier stands guard. And a rock is rolled into place. But it's Friday. It is only Friday. Sunday is a comin'!"*

Modern Song	The power of the cross	https://www.youtube.com/watch?v=6wcULqyoINg
Traditional Song	Crown Him with many crowns	https://www.youtube.com/watch?v=T8icS1uGwTk

Benediction. As we end our time of worship, hear these words from Isaiah 53. *"But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him & by his wounds we are healed... He himself bore our sins in his body on the cross, so that we might die to sins & live for righteousness; "by his wounds you have been healed."*

Virtual Morning Tea Is there someone from our congregation that you haven't spoken to for a while? Why not give them a call now and see how they are going and if they have any needs the church could help fill.