

# Good Friday (2021)

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Preacher: Bill Story

[ 0 : 00 ] Thank you.

Thank you.

Thank you.

Thank you.

Thank you. to the love of nobody to know the game for all my sinful step I only share my holy heart is that better, right?

[ 2 : 24 ] Yeah. Okay, all ears up, guys. I'm only good for one round.

I kind of lose my voice. I don't know what I'm doing. Every time I think that things are getting better, I don't know. So you need one. One time through.

It makes sense that the sentence is mine and the first option. She was talking and smiling. And she's got... Okay.

Down to . . Thank you.

Thank you.

[ 4 : 29 ] Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. to do a reading if everyone can take a look at their their handout if you will read the bold i will read the rest all right these are the lintern lights anticipating easter light the light shines in the darkness and the darkness has not overcome it and this is the judgment that the light has come into the world and the men love the darkness rather than the light for their deeds were evil this was the darkest day in history the son of god himself was killed by people who weren't satisfied simply to reject him they couldn't stand to have him exist they thought they could put god out of existence and they brought him to the place of which is translated place of the skull and they tried to give him wine mixed with myrrh but he did not take it and they crucified him you men are stiff necked and uncircumcised in heart and ears always resisting the holy spirit you're doing just as your fathers did which one of the prophets did your fathers not prosecute and they killed those who had previously announced the coming of the righteous one whose betrayers and murderers you have now become you who received the law as ordained by angels and yet did not keep it surely our griefs himself bore and our sorrows he cared yet we ourselves esteemed him stricken smitten of god and afflicted but he was pierced through our transgressions he was crushed for our iniquities the chastening for our well-being fell upon him and by his scourging we are healed all of us like sheep have gone astray each of us has turned his own way but the lord has caused him to believe us all of us all of him thank you so so

What wondrous love is this, O my soul, O my soul. What wondrous love is this, O my soul.

What wondrous love is this, O my soul, O my soul, O my soul.

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

[ 8 : 53 ] When I was sinking down beneath God's righteous crown, Christ laid aside His crown for my soul, for my soul.

Christ laid aside His crown for my soul. To God and to the Lamb I will sing.

I will sing. To God and to the Lamb I will sing. To God and to the Lamb, who is the great I Am.

While millions join the theme, I will sing. I will sing. While millions join the theme, I will sing.

And when from death I'm free, I'll sing on. And when from death I'm free, I'll sing on.

[ 10 : 13 ] And when from death I'm free, I'll sing and joyfully. And through eternity I'll sing on.

I'll sing on. And through eternity I'll sing on. Turn with me please to Matthew 27.

And we're going to read verses 11 through 50. And I'll read most of it. And congregation, I'd appreciate it if you would read the crowd responses.

And I think will be fairly obvious here. Matthew 27, starting at verse 11. Now Jesus stood before the governor.

And the governor asked him, Are you the king of the Jews? Jesus said, You have said so. But when he was accused by the chief priests and the elders, he gave no answer.

[ 11 : 36 ] Then Pilate said to him, Do you not hear how many things they testify against you? But he gave no answer. Not even to a single charge.

So that the governor was greatly amazed. Now at the feast, 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, Who do you want me to release for you?

Barabbas or Jesus, who is called Christ? For he knew 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.

[ 12 : 42 ] The governor again said to them, Which of the two do you want me to release for you? And they said, Barabbas. Pilate then said to them, Then what shall I do with Jesus, who is called Christ?

And 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 them for them, Barabbas.

And having scourged Jesus, delivered him to be crucified. Then the soldiers of the governor took Jesus into the governor's headquarters. They gathered the whole battalion before him.

[ 13 : 49 ] And they stripped him and put a scarlet robe on him. And twisted 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, I am not king of Jesus. And they spit on him. And they took the reed and struck him on the head.

And when they had mocked him, they stripped him of the robe and put on 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 the cross. And when they came to the place called Golgotha, which means place of the 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.

[ 14 : 53 ] And over his head, they put the charge against him, which read, This is Jesus, king of the Jews. And the 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 were the son of God, come down from the cross. So also the chief priests with the scribes and elders mocked him saying, Be saved of 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, but let God deliver him out.

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.

[ 15 : 56 ] Now from the sixth hour there was darkness over 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 other 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. Now turn with me, if you would, to Psalm 22.

And we will read verses 1 through 18. To the choir master, according to the doe of the dawn, the Psalm of David.

[ 17 : 03 ] And incidentally, I believe this was the Psalm that convicted Martin Luther. My God, my God, why have you forsaken me? Why are you so far from saving me from the words of my groaning?

Oh, my God, I cry by day, but you do not answer. And by night, but I find no rest. Yet you are holy, enthroned on the praises of Israel.

In you our fathers trusted. They trusted, and you delivered them. To you they cried and were rescued. In you they trusted and were not put to shame.

But I am a worm and not a man. Scorned by mankind and despised by the people. All who see me mock me.

They make their mouths at me. They wag their heads. He trusts in the Lord. Let him deliver him. Let him rescue him, for he delights in him.

[ 18 : 07 ] Yet you are he who took me from the womb. You made me trust you at my mother's breast. On you I was cast for my birth. And from my mother's womb you have been my God.

Be not far from me, for trouble is near. There is none to help. Many bulls encompass me. Strong bulls of bashing surround me.

They open wide their mouths at me, Like a ravening and roaring lion. I am poured out like water. And all my bones are out of joint.

My heart is like wax. It is melted within my breast. My strength is dried up like a potsherd. And my tongue sticks to my jaws.

You lay me in the dust of death. For dogs encompass me. A company of evil doers encircles me.

They have pierced my hands and feet.

[ 19 : 06 ] I can count all my bones. They stare and gloat over me. They divide my garments among them. And for my clothing they cast lots.

NINGNINGNINGNING!

NING!NING O sacred head now wounded, with grief and shame laid down, now scornfully surrounded, with thorns thy lowly crown.

How pale thou art in anguish, with sore abuse and scorn, how does thou, my Lord, hast suffered, was all for sinners' day?

My mind was the transgression, of life, of deadly pain.

[ 20 : 45 ] Though here I fall, my Savior, tis I deserve thy place.

Look on me in thy favor, assist me with thy grace.

What language shall I borrow, to them be dearest friend?

For them's the dying sorrow, by pity without end.

O make me thine forever, and should I faintly be, Lord, let me ever, ever, I'll lift my love to thee.

[ 21 : 52 ] Good evening.

We'll be reading from Isaiah 52, verses 13 through 53, verse 12.

If you read the even verses, I'll read the odd verses. And that's, I'm sorry, that's page 175 in your, oops, nope.

613. 613 in your hymnals, I'm sorry. In the Pew Bible. In the Pew Bible. Yeah. 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 assemblance, and his form beyond that of the children of mankind.

[ 23 : 11 ] So shall he sprinkle many nations. Kings shall shut their mouths, kings, I'm sorry, kings shall shut their mouths because of him. For that which has not been told them that they see, and that which they have not heard, they understand.

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 the root out of the dry ground.

He had no form or majesty, and was 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 grief and carried our sorrows, yet we esteemed him stricken, smitten by God, and afflicted.

But he was pierced for our transgression. He was crushed for our iniquities. Upon him was the chastisement that brought us peace, and with his wounds we are healed.

[ 24 : 29 ] 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 shears is silent.

So he opened not his mouth. By christmas 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 many 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, to quit and to regret. And when his soul makes him offering for guilt, he shall see his offspring.

He shall prolong his days. The world of the Lord shall prosper in his hands. Out of the anguish of his soul he shall see and be satisfied.

[ 25 : 44 ] 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 my men, and he shall divide the spoiled 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. NINGNINGNING!  
NING! and sinners to reclaim, Alleluia, what a Savior.

There in shame and scoffing room, in my place condemned he stood, sealed like hardened with his blood.

Alleluia, what a Savior. Guilty, right, and helplessly, sparkless Lamb of God was he, full atonement, canonically.

[ 27 : 36 ] Alleluia, what a Savior. Lifted up was he to die, it is finished, was his cry.

Now in heaven exalted high, Alleluia, what a Savior.

When he comes, our glorious King, All is ransomed home to pray, Then a new his song will sing, Alleluia, what a Savior.

I've got to be careful here.

I've got a crown of thorns, right where I can hurt myself and bleed, and I guess that would be appropriate, wouldn't it? I'm glad you're here.

[ 28 : 58 ] I'm glad those who are watching are with us as well. This is a day of remembrance, and it's a dark day, as we symbolize by snuffing out all the candles on this day.

We read how from the third hour to the sixth hour, as Jesus is hanging on the cross, it was complete darkness. Complete darkness.

Which is a sign that God is judging. I think it is appropriate for us to spend one day a year that we are more sober, we are more reflective, we are more thinking of difficult things, thinking of hard things.

It's appropriate. Our Lord died. It may not have been a Friday, technically, but he died on a day, probably a Thursday, that was the darkest day in history.

Our Lord and Savior died. And so it's appropriate for us to sing these kind of songs and to read these kind of verses. I'd like to just take a few minutes here this evening, and I've changed the verses.

[ 30 : 20 ] It's not Hebrews 10, but Hebrews 9, that I'd like to spend a few minutes in, just thinking about the meaning of this day and what Jesus has done. His death, the shedding of his blood.

So in Hebrews chapter 9, I want to read from verse 11 through 22, where the Hebrew writer discusses the death of Christ, and he talks about the blood of Christ and what that accomplishes. Hebrews 9, so verse 11, Hebrews 9, 11, But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent, not made with hands, that is, not of this creation, he entered once for all into the holy places, not by the means of the blood of goats and calves, but by means of his own blood, thus securing an eternal redemption.

For if the blood of goats and bulls and the sprinkling of defiled persons with the ashes of a heifer sanctify for the purification of the flesh, how much more will the blood of Christ, who through the eternal spirit offered up himself without blemish to God, purify our conscience from dead works to serve the living God.

Therefore, he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance.

[ 32 : 16 ] Since a death has occurred that redeems them from the transgressions committed under the first covenant. For where a will is involved, the death of the one who made it must be established.

For a will takes effect only at death, since it is not in force as long as the one who made it is alive.

Therefore, not even the first covenant was inaugurated without blood.

For when every commandment of the law had been declared by Moses to all the people, he took the blood of calves and goats with the water and scarlet wool and hyssop and sprinkled both the book itself and all the people saying, this is the blood of the covenant that God has commanded for you.

And in the same way, he sprinkled with the blood both the tent and all the vessels used in worship. Indeed, under the law, almost everything is purified with blood.

And without the shedding of blood, there is no forgiveness of sins. So, let me ask you a question to begin here.

[ 33 : 39 ] When was the first blood shed ever? Genesis. Genesis. Yeah, it's a good guess.

Genesis. How early in Genesis?

Early. Very early, yes. After the first sin. After the first sin. In the garden. In the garden of Eden. The first blood was shed.

They remember that Adam and Eve covered themselves with fig leaves and then God came and covered them with animal skin, which means an animal died. Blood was shed at the very beginning while they're still in paradise.

The Lord closed them. He covers their shame. What is the price of a clear conscience? You know, Paul made a...

Or, Paul. Whoever wrote Hebrews. Probably Barnabas, but we'll let that set aside. The writer says that if the blood of goats and bulls and the sprinkling of defiled persons with ashes of a heifer can sanctify, cleanse for the purification of the flesh.

[ 34 : 54 ] In other words, if under the Old Testament the blood of animals can cover the outside, the flesh. He then says in verse 14, how much more will the blood of Christ, who through the eternal spirit offered himself without blemish to God, purify what?

Not our flesh, but our conscience. Our conscience. Our conscience. Our internal thoughts. The price of a clear conscience is the blood of Christ.

This, too, is why he died on that day. I want to just make two points here in verses 15 through 22. Just pull out two things.

First of all, what his death accomplishes. Why was it necessary for him to die? Of course, we say the simple answer is to forgive our sins. Yes, that's absolutely true.

But it's actually bigger than that. As the Hebrew writer says, he says, since he died, verse 15, therefore he's a mediator of a new covenant so that, watch this, so that those who are called may receive the promised eternal inheritance.

[ 36 : 08 ] So it's not just forgiveness, it's an inheritance. And then he talks about wills. You ever made a will?

You made a will? What do you do with a will? Why do you make a will? Because you want to make sure that inheritance, whatever you have, if you have anything, when you die, you want it to go to your kids and your loved ones and whatever.

Right? God did the same thing. That's what the covenant is. The covenant is a will. It is a last will and testament. We say Old Testament, New Testament.

Old covenant, New Covenant. Same thing. Old will, new will. Jesus established a new covenant, a new testament, a new will when he died.

And when he died, that's when it came to take effect. And that's what he's saying there. See, he's a mediator of a new covenant so that those who are called may receive the promised eternal inheritance since a death has occurred that redeems them from the transgressions committed under the first covenant.

[ 37 : 18 ] For where a will is involved, the death of the one who made it must be established. Jesus died. That established the new covenant. The blood was shed.

We now gain inheritance into that covenant. And then he talks about the first covenant was also inaugurated with blood, but it was the blood of animals and how everything was cleansed with blood.

So to initiate the new covenant, Christ must die. And he represents us. So before we inherit the will, the blessing of the will, the one who made it must die.

So all the promises that we get, all the blessings we get, not just forgiveness now, but the gift of the Holy Spirit, the gift of life, the gift of future inheritance, all that is established by the death of Christ. And then I want you to notice there's a second reason he gives what Jesus accomplished, why he died. One is to initiate that new covenant. But secondly, it's his blood specifically that is the means of our forgiveness.

[ 38 : 42 ] It's not the blood of goats and calves or the blood of heifers. It's the blood of Christ that is the exclusive means of our forgiveness. So he says in verse 18, therefore not even the first covenant was inaugurated without blood.

And then he talks about how after Moses had given all the commands, after he read the whole law, and you look back at Exodus 24, where he gave the law from Exodus 20 to 24.

So there's five chapters of law there. One chapter of the 10 of the covenant, the 10 words, the 10 commands, and then from 21 on to 24 are all the implications of the law, the case law, all the here's how the law works in specific situations.

But all of that, God told Moses to write down. And he wrote that all down. So even the book that then he had and read to the people was then sanctified with blood.

The book, he sprinkled blood on the people. He sprinkles blood on the tabernacle. He sprinkles blood on the vessels that go in the tabernacle. All of that is cleansing with the blood.

[ 39 : 56 ] So the blood is emphasized. It brings us access to God. It brings us redemption. It brings us cleansing. It brings us the initiation of the new covenant.

Almost everything is cleansed by blood. Why all this cleansing? Why all this blood?

Remember the picture of the temple or the tabernacle as the high priest, as the priest would do their work during the week in the outer temple, right? They do the offerings.

They go into the first sanctuary. Remember the temple was divided into two parts. There's the holy place that had the lampstand, the big giant lampstand in there, seven foot tall with the lamps.

They would light the lamps and keep the oil going. They had the table of incense right in front of the veil. And then they had the table of showbread representing the 12 tribes in the presence there.

[ 40 : 58 ] And so they would come in daily and work within that outer tabernacle. But then once a year, they would go behind the veil. One person would go.

The high priest alone would go. And he had to make sure he was ready because that is the holy of holies. That is the very presence of God where the ark sat.

And on top of the ark is the mercy seat with the cherubim overlooking the mercy seat, right? And the high priest would go in with the blood and then sprinkle seven times on the mercy seat.

And there would be atonement, a covering. And remember what was under the mercy seat. Inside that box, that ark, that, that, I'm blanking, what's it called?

Ark of the Covenant. Thank you. Okay. I did say ark. I just got distracted. Remember inside was, was the law. It was those two tablets that were written by the finger of God.

[ 42 : 03 ] The law. So the law is there and the mercy seat sits over it. And the blood says, okay, these sins are covered for the next year or from the past year.

Next year, you got to do it again. And it's only covered. It only covers the outside, never cleanses the inside. So now Jesus goes in, as the Hebrew writer says, he goes into a greater tabernacle.

He goes into one that's not made with hands. After he died, he rose and then he ascended.

Remember, he ascended and then he sat down in that Holy of Holies, the real Holy of Holies next to the Father.

He sat on the mercy seat, the real one, and it was done once for all. He sat down because his work's done. No high priest ever sat down in the Holy of Holies.

Only Jesus sits down in the Holy of Holies because his work is done, complete. As he hung on the cross, remember one of the last things he said, what did he say? It is finished.

[ 43 : 06 ] It is all done. It has been completed. So why all this cleansing? Because we approach a holy God.

That's why there was so many barriers coming into that tabernacle, into that temple. Stay out, stay alive was the message, right? Unless you are cleansed and unless you are the right person, you do not come in here and you definitely don't come through the veil.

Rick read for us Mark, Mark, Matthew. When I was preaching through Mark, I kept saying Matthew. Now I'm saying, yeah, anyway, okay. so he read for us and you all responded in Matthew 27, the death of Christ.

Right after the death of Christ, if you'd have read a little bit further, something quite remarkable happened when he died. It was not only darkness, but it says that the veil in the temple was rended in two from top to bottom.

[ 44 : 13 ] That's a heavy, heavy curtain rended from top to bottom. The access was now provided by that death of Christ. So it's the holy approach and it's that picture I think that always brings me back to remind me how privileged we are to come to the Father.

We're not going, we're not bringing sacrifices, we're not cleansing ourselves. We come as we are in the name of Jesus. We come to get clean.

We come to get grace and mercy. What his death has accomplished. That's why a day like this is a good reminder of how how much that death means.

So notice the emphasis in verse 22. Lastly, indeed under the law almost everything was purified with blood.

Watch the last statement. Without the shedding of blood there is no forgiveness of sins. There's one way for forgiveness. That's the blood of Christ.

[ 45 : 28 ] There's no other way. It's not by our efforts. It's not by trying harder. It's not by being sincere. It's not by apologizing. It's not by making greater commitment.

It's not by making sincere promises. It's only by the blood of Christ. It's the only means of forgiveness is the blood of our Lord Jesus. He is the way, the truth, and the life.

No one comes to the Father but through him. So, I'm not going to assume in this company have you come to him. I know many of you have.

Maybe all of you have but I'm going to ask because I don't know. Have you come to him? Is he your mediator? Are you experiencing the blessings of the inheritance that you get because he died?

Has his blood cleansed your sins? And do you value the preciousness of that blood? Let's think about that as we finish our service tonight.

[ 46 : 33 ] Amen. Amen.

Amen. Amen.

Amen. Amen.

Amen. Amen.

Amen. Amen.

[ 51 : 33 ] Amen. Amen.

Amen. Amen.

Philippians 2, verses 5 through 11. Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God as a thing to be grasped, but made himself nothing by taking the form of a servant, being born in the likeness of men, and being found in human form, he humbled himself.

By becoming obedient to the point of death, even death on a cross. Therefore, God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus, every knee should bow in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

NINGNING And I love that old cross where the dearest and best for a world of lost sinners was slain.

[ 55 : 10 ] So I'll cherish the old rugged cross till my trophies at last are laid down.

I will speak to the old rugged cross and exchange it someday for a crown.

Oh, that old rugged cross so despised by the world has a wondrous attraction for me.

For the devil have come and left his glory above to bear it on dark Calvary.

So I'll cherish the old rugged cross till my trophies at last are laid down.

[ 56 : 37 ] I will plead to the old rugged cross and exchange it someday for a crown.

In that old rugged cross, stained with blood so divine, A wondrous beauty I see.

For it was on that old cross Jesus suffered and died To pardon and sanctify me.

So I'll cherish the old rugged cross till my trophies at last are laid down.  
I will plead to the old rugged cross and exchange it someday for a crown.  
[ 58 : 00 ] To the old rugged cross and exchange it someday for a crown. To the old rugged cross I  
will ever be true. I will ever be true. His shame and reproach gladly bear.

Then he'll call me someday for a crown. Then he'll call me someday to my home far away. Then  
he'll call me someday to my home far away.

Where his glory forever I'll share. So I'll cherish the old rugged cross till my trophies at last are laid  
down.

I will cling to the old rugged cross and exchange it someday for a crown.

I'm going to close with a good word. And then ask us all to just take maybe a minute or two of  
silence to contemplate, pray, take it in before we leave.

[ 59 : 31 ] Now may the God of peace who brought again from the dead our Lord Jesus, the great  
shepherd of the sheep, by the blood of the eternal covenant, may he equip you with everything  
good that you may do his will, by working in us that which is pleasing in his sight through Jesus  
Christ, to whom be glory forever and ever.

Amen. Amen.

Amen. .