



P R E S B Y T E R I A N
G R A C E

*To all who are spiritually weary and seek rest;
to all who mourn and long for comfort;
to all who struggle and desire victory;
to all who sin and need a Savior;
to all who are strangers and want fellowship;
to all who hunger and thirst after righteousness;
and to all who will come,
this church opens wide her doors
and offers welcome
in the name of the Lord Jesus Christ.*

Church Staff & Officers

Kyle Bobos
*Assistant Pastor
Children's Ministries*

Caleb McDuffee
Student Ministries

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Reflections

The Cross of Christ, then, is the grave of our sins!

- Arthur W. Pink

The Seven Sayings of the Saviour on the Cross

...the only proper response to the death of Jesus, wounded for our transgressions and bruised for our iniquities, is gratitude, faith, and love.

- N.T. Wright

Christians at the Cross

God has finished what only God could finish. Christ's sacrifice is a gift that exceeds every debt. Our sins have been consumed, making possible lives that glow with the beauty of God's Spirit. What wonderful news: "It is finished." But it is not over." It is not over because God made us, the church the "not over." We are made witnesses so the world - a world with no time for a crucified God - may know we have all the time of God's kingdom to live in peace with one another.

- Stanley Hauerwas

Cross-Shattered Christ

"It is finished." That was one single word in the original language as Jesus spoke it. And on that one word hangs the uniqueness of the Christian message. Because it is the Christian gospel alone which says that salvation is not a matter of *what you can do* to please God and deserve his favor; no it is *what God has already done* to save you and his whole world.

And on that one word also hangs the whole basis of the Christian's personal assurance. When I contemplate the cross, I have to remind myself that I am included in the sin that put Jesus there. But at the same time, I must see myself included in the complete atonement that he accomplished there.

- Christopher J. H. Wright

To the Cross: Proclaiming the Gospel from the Upper Room to Calvary

There is no aspect of Christian faith more difficult for us to believe. It is in the nature of the human being to think that Christ's work could not possibly be finished, that we have to do more, we have to add to it, we have to earn it.

- Fleming Rutledge

The Seven Last Words from the Cross

Grace Presbyterian Church

April 10, 2020

Good Friday

Prelude

Words of Welcome

Preparation for Worship¹

_____ *Praise* _____

Call to Worship

Isaiah 53:1,4,5

Minister: Who has believed our message
and to whom has the arm of the LORD been revealed?

People: Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him, and afflicted.

Minister: But he was pierced for our transgressions,
he was crushed for our iniquities;
the punishment that brought us peace was upon him,

People: and by his wounds we are healed.

¹ As a courtesy, please program all communication devices to silent mode. Thank you!

Song of Praise

Alas! And Did My Savior Bleed
 Words by Isaac Watts & Music by Greg Thompson

F Gm⁹ B \flat C F Gm⁹ B \flat

A - las! And did my Sa - vior bleed, And did my Sov - 'reign die?
 Was it for crimes that I have done He groaned up - on the tree?
 But drops of grief can ne'er re - pay The debt of love I owe:

5 B \flat /D C⁷sus B \flat

Would He de - vote that sa - cred Head For
 A - ma - zing pi - ty! Grace un - known! And
 Here, Lord, I give my - self a - way, 'Tis

8 Abmaj⁷ Gm B \flat C

sin - ners such as I?
 love be - yond de - grees!
 all that I can do.

10 F Gm⁹ B \flat C

The strange - ness of Love My life in Your death In

13 F Gm⁹ B \flat C

your bro - ken - ness My whole - ness re - vealed Your

15 B \flat /D C⁷sus B \flat

bonds are my free - dom Your sor - row my song And

17 Abmaj⁷ Gm B \flat C

by Your wounds I am healed.

The Passion Narrative

John 18:1-18

18:1 When he had finished praying, Jesus left with his disciples and crossed the Kidron Valley. On the other side there was a garden, and he and his disciples went into it.

2 Now Judas, who betrayed him, knew the place, because Jesus had often met there with his disciples. 3 So Judas came to the garden, guiding a detachment of soldiers and some officials from the chief priests and the Pharisees. They were carrying torches, lanterns and weapons.

4 Jesus, knowing all that was going to happen to him, went out and asked them, "Who is it you want?"

5 "Jesus of Nazareth," they replied.

"I am he," Jesus said. (And Judas the traitor was standing there with them.) 6 When Jesus said, "I am he," they drew back and fell to the ground.

7 Again he asked them, "Who is it you want?"

"Jesus of Nazareth," they said.

8 Jesus answered, "I told you that I am he. If you are looking for me, then let these men go." 9 This happened so that the words he had spoken would be fulfilled: "I have not lost one of those you gave me."

10 Then Simon Peter, who had a sword, drew it and struck the high priest's servant, cutting off his right ear. (The servant's name was Malchus.)

11 Jesus commanded Peter, "Put your sword away! Shall I not drink the cup the Father has given me?"

12 Then the detachment of soldiers with its commander and the Jewish officials arrested Jesus. They bound him 13 and brought him first to Annas, who was the father-in-law of Caiaphas, the high priest that year. 14 Caiaphas was the one who had advised the Jewish leaders that it would be good if one man died for the people.

15 Simon Peter and another disciple were following Jesus. Because this disciple was known to the high priest, he went with Jesus into the high priest's courtyard, 16 but Peter had to wait outside at the door. The other disciple, who was known to the high priest, came back, spoke to the servant girl on duty there and brought Peter in.

17 "You aren't one of this man's disciples too, are you?" she asked Peter.

He replied, "I am not."

18 It was cold, and the servants and officials stood around a fire they had made to keep warm. Peter also was standing with them, warming himself.

Hymn

O Sacred Head, Now Wounded

Words by Paul Gerhardt & Music by Johann Sebastian Bach

1. O sa - cred Head, now wound - ed, with grief and shame weighed down;
2. What thou, my Lord, hast suf - fered was all for sin - ners' gain:
3. What lan - guage shall I bor - row to thank thee, dear - est Friend,

now scorn - ful - ly sur - round - ed with thorns, thine on - ly crown;
mine, mine was the trans - ges - sion, but thine the dead - ly pain.
for this, thy dy - ing sor - row, thy pit - y with - out end?

O sa - cred Head, what glo - ry, what bliss till now was thine!
Lo, here I fall, my Sav - ior! 'Tis I de - serve thy place;
O make me thine for - ev - er; and should I faint - ing be,

Yet, though de - spised and gor - y, I joy to call thee mine.
look on me with thy fa - vor, vouch - safe to me thy grace.
Lord, let me nev - er, nev - er out - live my love to thee.

The Passion Narrative

John 18:19-40

18:19 Meanwhile, the high priest questioned Jesus about his disciples and his teaching.

20 "I have spoken openly to the world," Jesus replied. "I always taught in synagogues or at the temple, where all the Jews come together. I said nothing in secret. 21 Why question me? Ask those who heard me. Surely they know what I said."

22 When Jesus said this, one of the officials nearby slapped him in the face. "Is this the way you answer the high priest?" he demanded.

23 "If I said something wrong," Jesus replied, "testify as to what is wrong. But if I spoke the truth, why did you strike me?" 24 Then Annas sent him bound to Caiaphas the high priest.

25 Meanwhile, Simon Peter was still standing there warming himself. So they asked him, "You aren't one of his disciples too, are you?"

He denied it, saying, "I am not."

26 One of the high priest's servants, a relative of the man whose ear Peter had cut off, challenged him, "Didn't I see you with him in the garden?" 27 Again Peter denied it, and at that moment a rooster began to crow.

28 Then the Jewish leaders took Jesus from Caiaphas to the palace of the Roman governor. By now it was early morning, and to avoid ceremonial uncleanness they did not enter the palace, because they wanted to be able to eat the Passover. 29 So Pilate came out to them and asked, "What charges are you bringing against this man?"

30 "If he were not a criminal," they replied, "we would not have handed him over to you."

31 Pilate said, "Take him yourselves and judge him by your own law."

"But we have no right to execute anyone," they objected. 32 This took place to fulfill what Jesus had said about the kind of death he was going to die.

33 Pilate then went back inside the palace, summoned Jesus and asked him, "Are you the king of the Jews?"

34 "Is that your own idea," Jesus asked, "or did others talk to you about me?"

35 "Am I a Jew?" Pilate replied. "Your own people and chief priests handed you over to me. What is it you have done?"

36 Jesus said, "My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jewish leaders. But now my kingdom is from another place."

37 "You are a king, then!" said Pilate.

Jesus answered, "You say that I am a king. In fact, the reason I was born and came into the world is to testify to the truth. Everyone on the side of truth listens to me."

38 "What is truth?" retorted Pilate. With this he went out again to the Jews gathered there and said, "I find no basis for a charge against him. 39 But it is your custom for me to release to you one prisoner at the time of the Passover. Do you want me to release 'the king of the Jews'?"

40 They shouted back, "No, not him! Give us Barabbas!" Now Barabbas had taken part in an uprising.

Hymn

Stricken, Smitten, and Afflicted

Words by Thomas Kelly & Music by Geistliche Volkslieder

Em D Am/C

Strick-en, smit - ten, and af - flict - ed, see him dy - ing on the
 Tell me, ye who hear him groan - ing, was there ev - er grief like
 Ye who think of sin but light - ly nor sup - pose the e - vil
 Here we have a firm foun - da - tion, here the ref - uge of the

4 Em Em D Am/C Am/B

tree! 'Tis the Christ by man re - ject - ed; yes, my soul, 'tis he, 'tis
 his? friends thro' fear his cause dis - own - ing, foes in - sult - ing his dis -
 great here may view its na - ture right - ly, here its guilt may es - ti -
 lost; christ's the Rock of our sal - va - tion, his the name of which we

8 Em G D Em

he! 'Tis the long - ex - pect-ed Proph - et, Da - vid's son, yet Da-vid's
 tress; man - y hands were raised to wound him, none would in - ter - pose to
 mate. Mark the sac - ri - fice ap - point - ed, see who bears the aw - ful
 boast, Lamb of God, for sin - ners wound - ed, sac - ri - fice to can - cel

12 Bm Em D

Lord; by his son God now has spo - ken: 'tis the
 save; but the deep - est stroke that pierced him was the
 load; 'tis the Word, the Lord's A - noint - ed, Son of
 guilt! None shall ev - er be con - found - ed who on

15 Am/C Am/B Em

true and faith - ful Word.
 stroke that Jus - tice gave.
 Man and Son of God.
 him their hope have built.

Confession of Sin

Minister: Merciful God, we meet each other today at the foot of the cross, as inhabitants of one world. We wait with each other as those who inflict wounds on one another:

People: Be merciful to us.

Minister: As those who deny justice to others:

People: Be merciful to us.

Minister: As those who trust in power:

People: Be merciful to us.

Minister: As those who are greedy:

People: Be merciful to us.

Minister: As those who put others on trial:

People: Be merciful to us.

Minister: As those who refuse to receive:

People: Be merciful to us.

Minister: As those who are afraid of the world's torment:

People: Be merciful to us.

Words of Encouragement

- based on **Matthew 21:8-9; John 3:17; Ephesians 5:1-2**

Minister: Hosanna to the Son of David!
Blessed is he who comes in the name of the Lord!

People: For Christ came into the world not to condemn the world, but that the world through him should be saved.

Minister: Therefore, be imitators of God, as beloved children.

People: And walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God. Hosanna! Amen!

The Passion Narrative

John 19:1-16a

19:1 Then Pilate took Jesus and had him flogged. 2 The soldiers twisted together a crown of thorns and put it on his head. They clothed him in a purple robe 3 and went up to him again and again, saying, "Hail, king of the Jews!" And they slapped him in the face.

4 Once more Pilate came out and said to the Jews gathered there, "Look, I am bringing him out to you to let you know that I find no basis for a charge against him." 5 When Jesus came out wearing the crown of thorns and the purple robe, Pilate said to them, "Here is the man!"

6 As soon as the chief priests and their officials saw him, they shouted, "Crucify! Crucify!"

But Pilate answered, "You take him and crucify him. As for me, I find no basis for a charge against him."

7 The Jewish leaders insisted, "We have a law, and according to that law he must die, because he claimed to be the Son of God."

8 When Pilate heard this, he was even more afraid, 9 and he went back inside the palace. "Where do you come from?" he asked Jesus, but Jesus gave him no answer. 10 "Do you refuse to speak to me?" Pilate said. "Don't you realize I have power either to free you or to crucify you?"

11 Jesus answered, "You would have no power over me if it were not given to you from above. Therefore the one who handed me over to you is guilty of a greater sin."

12 From then on, Pilate tried to set Jesus free, but the Jewish leaders kept shouting, "If you let this man go, you are no friend of Caesar. Anyone who claims to be a king opposes Caesar."

13 When Pilate heard this, he brought Jesus out and sat down on the judge's seat at a place known as the Stone Pavement (which in Aramaic is Gabbatha). 14 It was the day of Preparation of the Passover; it was about noon.

"Here is your king," Pilate said to the Jews.

15 But they shouted, "Take him away! Take him away! Crucify him!"

"Shall I crucify your king?" Pilate asked.


"We have no king but Caesar," the chief priests answered.

16a Finally Pilate handed him over to them to be crucified.

Hymn

Upon A Life


Words by Horatius Bonar (alt. K. Twit) & Music by Kevin Twit




Up-on a__ Life I have not lived, up-on a Death I did__ not die, An-oth er's



Life; An - oth - er's__ Death I stake my whole e - ter - ni - ty.




Not on the tears which I__have shed, not on the sor-rows I__have known; An-oth- er's.
Lord, I be- lieve; O deal with me as one who has Thy Wordbe - lieved I take the__




tears; An - oth - er's__ griefs: on these I rest, on these__ a - lone.
gift, Lord, look on__ me as one who has Thy gift__ re ceived.

Chorus



O_____ Je - sus, Son of God, I build on what Thy cross has



done for__ me,___ There both my life and death, I read, my guilt, my par - don



there I__ see___ there I__ see.

Passion Narrative

John 19:16b-42

16b So the soldiers took charge of Jesus. 17 Carrying his own cross, he went out to the place of the Skull (which in Aramaic is called Golgotha). 18 There they crucified him, and with him two others – one on each side and Jesus in the middle.

19 Pilate had a notice prepared and fastened to the cross. It read: JESUS OF NAZARETH, THE KING OF THE JEWS. 20 Many of the Jews read this sign, for the place where Jesus was crucified was near the city, and the sign was written in Aramaic, Latin and Greek. 21 The chief priests of the Jews protested to Pilate, “Do not write ‘The King of the Jews,’ but that this man claimed to be king of the Jews.”

22 Pilate answered, “What I have written, I have written.”

23 When the soldiers crucified Jesus, they took his clothes, dividing them into four shares, one for each of them, with the undergarment remaining. This garment was seamless, woven in one piece from top to bottom.

24 “Let’s not tear it,” they said to one another. “Let’s decide by lot who will get it.”

This happened that the scripture might be fulfilled that said,

“They divided my clothes among them
and cast lots for my garment.”

So this is what the soldiers did.

25 Near the cross of Jesus stood his mother, his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. 26 When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to her, “Woman, here is your son,” 27 and to the disciple, “Here is your mother.” From that time on, this disciple took her into his home.

28 Later, knowing that everything had now been finished, and so that Scripture would be fulfilled, Jesus said, “I am thirsty.” 29 A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus’ lips. 30 When he had received the drink, Jesus said, “It is finished.” With that, he bowed his head and gave up his spirit.

31 Now it was the day of Preparation, and the next day was to be a special Sabbath. Because the Jewish leaders did not want the bodies left on the crosses during the Sabbath, they asked Pilate to have the legs broken and the bodies taken down. 32 The soldiers therefore came and broke the legs of the first man who had been crucified with Jesus, and then those of the other. 33 But when they came to Jesus and found that he was already dead, they did not break his legs. 34 Instead, one of the soldiers pierced Jesus’ side with a spear, bringing a sudden flow of blood and water. 35 The man who saw it has given testimony, and his testimony is true. He knows that he tells the truth, and he testifies so that you also may believe. 36 These things happened so that the scripture would be fulfilled: “Not one of his bones will be broken,” 37 and, as another scripture says, “They will look on the one they have pierced.”

38 Later, Joseph of Arimathea asked Pilate for the body of Jesus. Now Joseph was a disciple of Jesus, but secretly because he feared the Jewish leaders. With Pilate’s permission, he came and took the body away. 39 He was accompanied by Nicodemus, the man who earlier had visited Jesus at night. Nicodemus brought a mixture of myrrh and aloes, about seventy-five pounds. 40 Taking Jesus’ body, the two of them wrapped it, with the spices, in strips of linen. This was in accordance with Jewish burial customs. 41 At the place where Jesus was crucified, there was a garden, and in the garden a new tomb, in which no one had ever been laid. 42 Because it was the Jewish day of Preparation and since the tomb was nearby, they laid Jesus there.

Good Friday Meditation

Mr. Kyle Bobos

Hymn

It Is Finished

Words by Thomas Kelly & Music by Clint Wells and Brian T. Murphy

Hark, the voice___ of love___ and mer - cy, Sounds a - loud___
___ from Cal - var - y!___ See, it rends___ the rocks a - sund - er. Shakes the earth
___ and veils_ the___ sky!_ "It is fin - ished, It___ is fin - ished,"
Hear the dy - ing Sav - ior cry._ "It is fin - ished, It___ is fin - ished,"
Hear the dy - ing Sav - ior___ cry._____

"It is finished!" O what pleasure do these precious words afford;
Heav'nly blessings, without measure, flow to us from Christ the Lord:
"It is finished! It is finished!" Saints the dying words record;
"It is finished! It is finished!" Saints the dying words record.

Finished all the types and shadows of the ceremonial law;
Finished all that God had promised; death and hell no more shall awe:
"It is finished! It is finished!" Saints, from hence your comfort draw;
"It is finished! It is finished!" Saints, from hence your comfort draw.

Tune your harps anew, ye seraphs, join to sing the glorious theme;
All in earth, and all in heaven, join to praise Emmanuel's Name;
Alleluia! Alleluia! Glory to the bleeding Lamb!
Alleluia! Alleluia! Glory to the bleeding Lamb!

The Lord's Prayer

Our Father, who art in heaven, hallowed be Thy name. Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom and the power and the glory forever. Amen!

Grace Presbyterian Bulletin Board ²

Easter Service Livestream at 10:00 a.m. - Kyle Bobos will be joining Clay Holland at Christ the King Presbyterian Church on Easter morning for a joint Livestream Easter Service. You may access the Livestream on the Christ the King Houston Facebook page at <https://www.facebook.com/ctkhouston/>.

(You can view the Livestream on Facebook without a Facebook account. When asked to log in or create an account, choose "Not Now." The Livestream will only be visible during and after the service. You will not be able to see anything until Sunday morning.) If you miss the Livestream the recording will be posted by 4 pm at <https://www.christtheking.com/Sermons>.

Diaconate: Please let us know if you are in need of anything. There are many members of Grace that would be glad to help run errands of picking up prescriptions, medications, or groceries for you should you be concerned about getting out into public. Email us at deacons@gracewoodlands.org

GraceCares:

• **Prayer Ministry:** Our desire at Grace is that we take seriously the privilege of prayer and there are several ways you can participate. If you become aware of a prayer need, please communicate this to us by email at abfarm@consolidated.net (Al & Barbara Adams) or admin@gracewoodlands.org (Office). Your requests will be communicated to our Church Staff, Officers, and our Prayer Team. If you would like to be on our Prayer Team, please let us know.

Stewardship Update: Grace thanks you so much for your generous gifts and offerings to our Savior for March 2020.

	March	YTD
Projected Budget	70,999	212,997
Actual General Fund	60,152	170,953
Variance	(10,847)	(42,044)

To give online, go to <https://www.elexiogiving.com/App/Giving/grac8989200>. This link can also be found on the Grace Website at gracewoodlands.org under the Care/Give tab. Please contact Dianna in the church office with questions or concerns.

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