

2026-04-04 - Good Friday Service

Good evening. You want to stay seated for worship tonight. In 1 Peter chapter 2, verses 24 to 25, God says, *“And He Himself, Jesus Christ, bore our sins in His body on the cross, so that we might die to sin and live to righteousness. For by His wounds, you were healed.”* (1 Peter 2:24–25)

When I look into Your holiness

When I look into Your holiness, when I gaze into Your loveliness, when all things that surround become shadows in the light of You; when I find the joy in reaching Your heart, when my will becomes controlled by Your love, when all things that surround become shadows, in the light of You.

I worship You. I worship You. The reason I live is to worship You.

I worship You. I worship You. The reason I live is to worship You.

When I look into Your holiness, when I gaze unto Your loveliness, where all things that surround become shadows in the light of You; when I find the joy in reaching Your heart, where my will becomes controlled by Your love, when all things that surround become shadows in the light of you.

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How Great Is our God

The splendor of the King, clothed in majesty, let all the earth rejoice, all the earth rejoice.

He wraps himself in Light and darkness tries to hide, and trembles at His voice, trembles at His voice.

How great is our God. Sing with me, how great is our God. And all will see how great, how great is our God.

Age to age He stands and time is in his hands, beginning and the end, beginning and the end. The Godhead Three in One, Father, Spirit, Son, The Lion and the Lamb, The Lion and the Lamb.

How great is our God. Sing with me, how great is our God. And all will see how great, how great is our God.

Name above all names. Worthy of all praise. My heart will how great is our God.

Name above all names. Worthy of all praise. My heart will how great is our God.

How great is our God. Sing with me, how great is our God. And all will see how great, how great is our God. How great is our God. Sing with me, how great is our God. And all will see how great, how great is our God.

Worthy of it all

You're worthy of it all. You're worthy of it all. For from You are all things, and to You are all things. You deserve the glory.

You're worthy of it all. You're worthy of it all. For from You are all things, and to You are all things. You deserve the glory.

All the saints and angels bow before Your throne. All the elders cast their crowns before the Lamb of God and sing.

You're worthy of it all. You're worthy of it all. For from You are all things, and to You are all things. You deserve the glory.

You're worthy of it all. You're worthy of it all. For from You are all things, and to You are all things. You deserve the glory.

Christ, we lift our praises, let our worship rise to your throne in heaven Jesus, Son of God be glorified. You're worthy of it all. You're worthy of it all. For from You are all things, and to You are all things. You deserve the glory. You're worthy of it all. You're worthy of it all. For from You are all things, and to You are all things. You deserve the glory.

Lord Jesus, You are the Lamb who was slain and who rose again and came back to life, Lord. And day and night, night and day, Lord, the angels around His throne forever praise Him: Holy, holy, holy is the Lord God Almighty, who was, who is, and who is to come. Worthy is the Lamb. Worthy is the Lamb. Worthy is the Lamb.

Day and night, night and day, let our praises rise. Day and night, night and day, let our praises rise. Day and night, night and day, let our praises rise. Day and night, night and day, let our praises rise. Day and night, night and day. You're worthy of it all. You're worthy of it all. For from You are all things and to You are all things. You deserve the glory. You're worthy of it all, you're worthy of it all. For from You are all things and to You are all things. You deserve the glory. For from You are all things and to You are all things, and You deserve the glory.

Lord, we pray now that as we open up Your Word to Isaiah 53, Lord, that You will open our hearts to hear from You. Thank You for this time of worship and now Your Word, in Jesus' name. Amen.

Thank you both. Well, good evening, church. Good evening. I did have to rehearse that to make sure I didn't say good morning, church. I'm a little bit different than our usual, but it is good to see you all here this evening.

If you please pray with me: *Heavenly Father, Lord, we just come to You today. Lord, we just know the great price that Your Son paid. But in many ways we can never fully comprehend it. Lord, I just pray that You would set our hearts and minds on You tonight, tomorrow, Sunday, and every day of our lives, knowing it was because of the sacrifice of Your Son that we are able to have a relationship with You, that through what He did on the cross we are reconciled to You. Lord, we thank You. We pray this in Your Son's holy and precious name. Amen.*

Well as hopefully all of you know, today is Good Friday, a day we celebrate, remember, and reflect upon the crucifixion of Christ, His willing self-sacrifice two thousand years ago. And as we think about this event that happened in time and history, have you ever asked yourself the question: What would you have been doing when the crucifixion was happening? Where would you have been? Would you have been one of His closest followers, doing something that none of them did—raising your hand and saying, "This is unjust. This is unfair. He is innocent. Why are we killing this man?" Maybe you would have been so bold as to say, "All right, crucify me too. I'll hang up there beside Him. I'll suffer as He suffered. I will take up my cross and follow after Him."

But maybe—and probably most of us—you don't know that Sunday is coming. You've maybe heard Jesus' teachings, but you don't know without a shadow of a doubt that He will rise from the dead. It's still Friday. And as you're watching Him on the cross, maybe you're feeling a sense of neutrality, thinking, "Okay, well,

He said that He is the Son of God, the Messiah. So if that is true, then surely God will rescue Him. After all, can He not command legions of angels to rescue Him from His situation?"

But maybe some of us—and I don't know the percentages, hopefully no one—but you think of the many crowds of those in Jesus' day crying, "Crucify Him! Crucify Him!" When you read the account, you see Pilate going before the crowd saying, "Hey, listen, this guy hasn't done anything wrong. Why do you want me to kill him?" And they say, "It doesn't matter. Crucify Him."

Sometimes the thought experiment of where we would have been, what we would have done, is helpful. But our text for today won't tell us that. It's just a thought experiment. But it will give us an insight into what our relationship with the cross of Christ is. This evening we reflect upon the sacrifice that our Lord made two thousand years ago. And as we reflect on this, we think of both the human injustice of the murder of a man—and sometimes we can breeze past that. An injustice was committed. It is the darkest day in history. Yet at the same time, we also recognize the sovereign grace God showed through this act—that it was, in fact, not ultimately a murder, but Christ laid down His life of His own accord.

We mourn human wickedness, and surely we should. We also celebrate—we rejoice—in the grace, love, and power of God. What man meant for evil, God meant for good. As the enemy was working through the situation, affecting the thoughts of Judas, entering into him, leading him to betray his master, as he orchestrated this plot to assassinate the King, God was orchestrating something a bit different: building His kingdom and saving many souls.

As we reflect on this tension of the human injustice, the wickedness of humanity, and yet the grace and power of God, let us ask ourselves this question: What is our relationship to the crucifixion of Christ? Where do we stand? None of us were there two thousand years ago. But what is our position before Him?

This evening we'll be in Isaiah chapter 53. We'll be reading through verses 2 through 6, focusing in on them. I'll give you a moment to turn there, but it'll be Isaiah chapter 53. And this is just a small portion of a longer section in Isaiah 52 and 53 called a Servant Song. Now there are four of these in the book of Isaiah. And each of these is describing this Servant of the Lord, describing different things that He will do. These are prophecies, such as describing how He will come to proclaim peace, salvation, justice. But here we see in Isaiah 53 that this Servant is not only an agent of the Lord doing His will on the earth in proclaiming justice, but also in suffering—and not suffering for sins He has committed, but suffering for the sins of another.

So we'll be in Isaiah chapter 53. I will read through verses 2 through 6:

He grew up before him like a young plant and like a root out of dry ground. He didn't have an impressive form or majesty that we should look at him, no appearance that we should desire him. He was despised and rejected by men, a man of suffering who knew what sickness was. He was like someone people turned away from. He was despised, and we didn't value him. Yet he himself bore our sicknesses, and he carried our pains. But we, in turn, regarded him stricken, struck down by God and afflicted. But he was pierced because of our rebellion, crushed because of our iniquities. Punishment for our peace was on him, and we are healed by his wounds. We all went astray like sheep. We all have turned to our own way, and the Lord has punished him for the iniquity of us all.
(Isaiah 53:2–6)

Verse 2 begins by describing the upbringing of Christ, in short form. But remember, this is a prophecy. This is written some hundred years—a couple hundred years—before Christ. And we actually have evidence of

this. As some will say that, “No, this is not a prophecy. People will change it later.” We have evidence that, no, this is a true prophecy of Christ. But it begins by describing His appearance.

Sometimes we’ll look at this verse and people will think it’s all about, “Oh, well, this means Jesus wasn’t a very good-looking guy.” And believe it or not, that is kind of part of it, but that’s not really the point. The point isn’t about His looks. The point is about: Did He have an impressive appearance for others?

I mean, think of different characters in the Old Testament, such as King Saul. Now King Saul had many flaws, but in terms of physical appearance, he was an impressive man. Scripture describes him as standing a head taller than all the rest of the guys. And you think of a time of swords, bows, and arrows—standing a lot taller than everyone else is a pretty big advantage.

But then you get to his successor, King David. Not so tall of a man, maybe not as physically imposing, but he is known for being handsome. He was someone people trusted for his physical appearance. But as we read of this Servant of the Lord, we do not find that He has such an appearance. And rather, it goes one step further, because He was not simply not impressive in appearance according to worldly standards, but He was even despised.

Verse 3 says that He was despised and rejected by men, a man of suffering who knew what sickness was. This idea of sickness, it points to human frailty. This Servant of the Lord was not simply unimpressive in appearance, not simply hated by others, but He knew fully what it meant to be human. He was like someone people turned away from. He was despised. The language that is used is describing one who is treated like an outcast in society. If you remember the gospel accounts of those with leprosy, how they’re isolated from the community—you have an infectious skin disease, so you’re separated from the healthy people. They don’t have antibiotics at this time. The language used is very similar, describing one who is alienated, and not for physical sickness, but He is despised by those in His community. He is isolated. He is alienated.

But then we get to the end of verse 3 and we see a turn. Because much of the language has been in the third person—He’s despised, rejected by men, people out there. But verse 3 ends by saying that we didn’t value Him. Perhaps your translation said we didn’t esteem Him. We didn’t hold Him in high honor. We didn’t recognize Him for who He truly is. We despised Him. We rejected Him. We saw Him suffering and we treated Him as an outcast.

But who is the “we” in this passage? Who is the “we”? Because in the context, if you look at Isaiah, one way of looking at it is saying, okay, well it’s the nation of Israel. That the prophet Isaiah is speaking on behalf of the people, they’re the “we,” and there’s a degree of that there for sure. But as we go later on in the passage, as we read about how He bore our sins, bore our infirmities, and we see within the broader context of Scripture, we see that no, it is not just the people of Israel, but it is all of us. You and I, who were not there two thousand years ago, but we were those who despised Him, rejected Him, treated Him as an outcast.

But it isn’t until verse 4 that we begin to see that, no, this One who is suffering, who knew what sickness was, that it wasn’t because of sins He had committed—because this was the way of thinking at this time, and in many ways we still think the same way today. We look at someone going through difficult situations, and there is a sense that we may have of, well, maybe you kind of deserve it. If you’re suffering, it’s your fault. We look at the story of the suffering Servant, we do not see that at all.

Verse 4 says, ***“Yet he himself bore our sicknesses, and he carried our pains.”*** (Isaiah 53:4) It was not for His sins that He suffered, because He didn’t have any sins at all. The sickness that He experienced, the consequences of sin—whether we’re talking physical, talking emotional—these are the things He went through for us.

This is also why it is important for us to know that we are in the “we.” Because if He carried our sins and our infirmities, all the same did we not value Him. We did not hold Him in high esteem.

Now a question that an attentive reader might have, if you really know your Old Testament well, is: How could it be that there is a Servant, there is a man here who is dying for the sins of another? After all, in verse 5 it says, ***“But he was pierced because of our rebellion, crushed because of our iniquities. Punishment for our peace was on him, and we are healed by his wounds.”*** (Isaiah 53:5)

How is it that a man can die for the sins of another man? After all, we look at places like **Deuteronomy 24:16, Ezekiel 18:20**, describing how parents cannot die for the sins of their children and vice versa. Rather, each person will die for their own sins. So how can it be that a man can actually die for the sins of another?

And I think in seed form, we’re seeing here in the book of Isaiah—and understand that this does take place over the progress of revelation. These are not things we see in full until we get to the later parts of Scripture. But that this suffering Servant is in fact a man, but He is not simply a man.

When we look at the Old Testament, the sacrificial system that is described there, we see many regulations. If you’re familiar with these sections, we usually kind of speed read through them, but they’re extremely significant to our understanding of how one man can die for the sins of others—knowing that these animals that were sacrificed needed to be spotless, needed to be without blemish. A large part of that being, hey, if you’re going to sacrifice to Me, don’t give Me your leftovers, but give Me the first fruits. But an idea there is that a flawed animal, a blemished animal, is insufficient, is inadequate as a sacrifice to God. And even these spotless animals that were sacrificed in faith were not enough to truly, ultimately, reconcile us to God. Scripture calls them a shadow of things that were to come. They’re a shadow of the sacrifice to come.

And the sacrifice of this One, the Lamb of God who came to take away the sins of the world, who is spotless in regards to sin—maybe not impressive according to worldly standards, but spotless in the eyes of His Father, perfect in every way, God in flesh—this sacrifice was sufficient. Why can I not die for the sins of another? Well, I am certainly not spotless. And I would hazard a guess none of us in the room are. When we think of the suffering Servant, who the world looks at and despises, and yes, we in fact also did at one point in our lives, as we look at this One, who was spotless, who is spotless, He was a sufficient sacrifice to reconcile us to God.

And in fact, as we see in verse 6, sin is universal: ***“We all went astray like sheep. We all have turned to our own way, and the Lord has punished him for the iniquity of us all.”*** (Isaiah 53:6) He is the Lamb who came to take away the sins of the world.

Now, in ancient Mesopotamia, around this region, there was a practice that scholars have done a lot of research on. They call it the substitute king ritual. This is something that’s fairly common. It didn’t happen in Israel, but it was many of the nations, among the Hittites and the Persians, something that happened. Where in a certain nation, you’d have a king, and the religious leaders within that country would receive a bad omen. Now, these were not God-fearing people, so the bad omen usually would be, oh, the stars

are aligned in a certain way, or you throw the dice and it lands a certain way, whatever it might be. But they would receive things they thought were bad omens, and to make sure that their king wasn't killed because of it, that the wrath of the so-called gods wouldn't come against him, they would bring in a substitute—a substitute who would rule in his place until the storm had passed over. And this substitute would usually be someone of lower status, of insignificance in the eyes of the world. There's records of someone like a gardener being a substitute, or criminals, or prisoners of war. They would take a lowly, insignificant, in the world's eyes, person to save the life of the king.

Now as we look at Isaiah 53, it seems pretty likely that Isaiah was familiar with this practice. After all, it happened in the regions around him and we see many details that look very similar, but we don't see the king calling on a substitute to spare himself. We see it flipped on its head entirely, where the King didn't ask for a substitute. But the King chose to be the substitute. For He chose to bear our sins, to bear our infirmities, to be crushed, to be pierced, to be killed for us.

Isaiah 53, verse 5, says that this Servant was pierced because of our rebellion, and indeed He was—pierced in His hands, His feet, and even in His side. But as we look upon our crucified Lord, let us not miss the fact—let us not miss the fact—that though He hung there and He suffered indeed, what He left behind were those infirmities. In **Colossians 2:14**, it says, ***“He erased the certificate of debt with its obligations that was against us and opposed to us and has taken it away by nailing it to the cross.”*** (Colossians 2:14)

We look to the cross and we see a suffering Servant and we do indeed. We also see our sins nailed there also. And as our Savior is brought down from the cross, a perfect sacrifice now dead, we see that our sins still remain—they are done away with. He's borne them. He's paid the penalty for them. And now they are done away with.

So as we look ahead to Sunday, we look ahead to the day of victory when the Son of God will live again. As we look ahead, let us not forget the cross. Forget what was nailed to it. Let us not forget the perfect sacrifice that was given for us. Christ willingly gave Himself. He humbled Himself to the point of death, even death on a cross for us.

Now at this time we will be transitioning to a time of communion. So I'd like to ask these gentlemen who've been asked to come forward and begin passing out the elements. But this is a time we call communion. Now I should give a disclaimer. If you have not put your faith in Christ, you are not a believer, hey, we are very grateful for you to be here and we would love to have you again this Sunday for our services. We do ask that during this time of communion that you abstain. You'd be doing us a great honor by abstaining from this time. It will not make sense to you as well.

And now, gentlemen, if you could please pass out the elements. Thank you.

This time of communion we celebrate, we rejoice, not only our communion with one another which was made possible by the body which was broken and the blood that was shed—this fellowship that we can have with one another, the dividing wall that has been broken down—but also that we can have true fellowship with God as well. We can have that communion with Him. We think of the chasm that separates us from our Lord that existed because of our sin, but then we consider the sin that our Savior bore. He bore on the cross. It was nailed to it, and He left it behind. As we consider that, let us rejoice in the fellowship and the communion that we can have with our Savior.

I should also add that tonight's message is a bit of a part one, and please come back this Sunday morning for part 2 as Pastor Dan brings forth the word, because the Savior who died will live again.

Thank you, gentlemen. Again, this is a time we call communion. And as we look back to Thursday night, the night before Christ gave His life as a willing sacrifice, these were the words that He shared with His closest followers. And this is the Apostle Paul giving a record of what he received from the Lord in this teaching. **First Corinthians 11:23 through 26** says, *"For I received from the Lord what I also passed on to you. On the night when he was betrayed, the Lord Jesus took bread, and when he had given thanks, broke it and said, 'This is my body, which is for you. Do this in remembrance of me.'*

In the same way also he took the cup after supper and said, 'This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.' For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes." (1 Corinthians 11:23–26)

Thank you church.

I Stand in Awe

You are beautiful beyond description, too marvelous for words, too wonderful for comprehension. Like nothing ever seen or heard. Who can grasp your infinite wisdom, who can fathom the depth of Your love? You are beautiful beyond description, Majesty enthroned above.

And I stand, I stand, in awe of you. I stand, I stand In awe of you. Holy God, to whom all praise is due, I stand awe of you.

You are beautiful beyond description, yet God crushed you for my sin. In agony and deep affliction, cut off that I might enter in. Who can grasp such tender compassion? Who can fathom this mercy so free? You are beautiful beyond description, Lamb of God who died for me.

And I stand, I stand, in awe of you. I stand, I stand In awe of you. Holy God, to whom all praise is due, I stand awe of you. Holy God, to whom all praise is due, I stand awe of you.

As we conclude our service, I'd like to read a benediction. But also, just so you know, in case you are not a member of this church, Sunday morning we're going to be celebrating the resurrection of our Lord, 9 a.m. and 10:30 a.m. services. Please be there. We'd love to have you.

For our benediction, I'm going to be reading from **Ephesians chapter 1, beginning with verse 7**: *"In him we have redemption through his blood, the forgiveness of sins in accordance with the riches of God's grace that he lavished on us with all wisdom and understanding. And he made known to us the mystery of his will according to his good pleasure, which he purposed in Christ to be put into effect when the times will have reached their fulfillment—to bring all things in heaven and on earth together under one head, even Christ."*

Thank you.