

SEVEN

a good friday experience

April 2, 2021 | Cedarville University

Dixon Ministry Center
Jeremiah Chapel

This guide is provided for your future review and reflection on what is experienced together in “Seven.” Please use it as most beneficial to focus and enrich your appreciation for Christ’s suffering on our behalf.

Preparation for Worship

Please use these few moments as we begin to prepare your heart in silence.

Reflection

“Before the Passover celebration, Jesus knew that his hour had come to leave this world and return to his Father. He had loved his disciples during his ministry on earth, and now he loved them to the very end.” – *John 13:1*

Call to Worship

Written by Paul David Tripp

1

To mourn we are by mercy called
to look,
to see,
to feel,
the weight of sin.

2

We must not turn our face away,
must not deny,
what lurks within.

We must not let our hearts grow hard;
we must not work to feel okay.
We must not numb the stain away.

3

Jesus died to break our shame,
to calm our fears,
to open our eyes,
to soften our hearts,
to enliven our souls
so we would mourn.

4

And in mourning find grace,
the grace of confession,
the grace of forgiveness,
the grace of renewal,
the grace of transformation.

5

And in mourning find grace,
the grace of deliverance,
the grace of fresh starts and
new beginnings,
the grace of surrender,
the grace of celebration.

6

The blessings only ever found
when we mourn at the feet
of our Savior.

7

Before the Passover celebration, Jesus
knew that his hour had come to leave this
world and return to his Father. He had
loved his disciples during his ministry on
earth, and now he loved them to the very
end." *John 13:1*

Prayer
Father,

*Give us eyes to see Jesus as we remember
His suffering.*

*Give us minds to comprehend
his loving sacrifice.*

*Give us hearts to appreciate
the pain he endured for us.*

*Let us not turn away in horror
at the cost of our sin.*

*Let us not shrink back from our shame, our
love for those very
things which He came to free us.*

*Let us not deny our part in
this dreadful day.*

“Blessed are those who mourn ...” – Matthew 5:4

1. Betrayal

Scripture

Luke 22:1–6; Matthew 26:20–30, 45–50

The Festival of Unleavened Bread, which is also called Passover, was approaching.² The leading priests and teachers of religious law were plotting how to kill Jesus, but they were afraid of the people's reaction. *Luke 22:1–2*

³ Then Satan entered into Judas Iscariot, who was one of the twelve disciples,⁴ and he went to the leading priests and captains of the Temple guard to discuss the best way to betray Jesus to them. ⁵ They were delighted, and they promised to give him money. ⁶ So he agreed and began looking for an opportunity to betray Jesus so they could arrest him when the crowds weren't around. *Luke 22:3–6*

²⁰ When it was evening, Jesus sat down at the table with the Twelve. ²¹ While they were eating, he said, “I tell you the truth, one of you will betray me.”

²² Greatly distressed, each one asked in turn, “Am I the one, Lord?”

²³ He replied, “One of you who has just eaten from this bowl with me will betray me.”²⁴ For the Son of Man must die, as the Scriptures declared long ago. But how terrible it will be for the one who betrays him. It would be far better for that man if he had never been born!”²⁵ Judas, the one who would betray him, also asked, “Rabbi, am I the one?” And Jesus told him, “You have said it.” *Matthew 26:20–25*

²⁶ As they were eating, Jesus took some bread and blessed it. Then he broke it in pieces and gave it to the disciples, saying, “Take this and eat it, for this is my body.”²⁷ And he took a cup of wine and gave thanks to God for it. He gave it to them and said, “Each of you drink from it,²⁸ for this is my blood, which confirms the covenant between God and his people. It is poured out as a sacrifice to forgive the sins of many.”²⁹ Mark my words—I will not drink wine again until the day I drink it new with you in my Father's Kingdom.”³⁰ Then they sang a hymn and went out to the Mount of Olives. *Matthew 26:26–30*

‘Later, on the mount of Olives, Jesus said:’

“But look — the time has come. The Son of Man is betrayed into the hands of sinners.⁴⁶ Up, let's be going. Look, my betrayer is here!”⁴⁷ And even as Jesus said this, Judas, one of the twelve disciples, arrived with a crowd of men armed with swords and clubs. They had been sent by the leading priests and elders of the people.⁴⁸ The traitor, Judas, had given them a prearranged signal: “You will know which one to arrest when I greet him with a kiss.”⁴⁹ So Judas came straight to Jesus. “Greetings, Rabbi!” he exclaimed and gave him the kiss.⁵⁰ Jesus said, “My friend, go ahead and do what you have come for.” Then the others grabbed Jesus and arrested him.” *Matthew 26:45–50*

Prayer

Faithful Father,

We see Jesus rejected by those He loved who should have known better:

Judas, the treasurer, choosing silver instead of the Savior.

The religious leaders, wolves in sheep's clothing, plotting to kill God's Lamb.

Teachers of the law conspiring to kill the truth incarnate.

Adoring crowds turning into a screaming mob demanding His death.

The very people Jesus came to save reject Him and rally together to fight against Him and His divine plan.

We remember Jesus, "despised and rejected—a man of sorrows, acquainted with deepest grief" (Isa. 53:3).

2. Denial

Scripture

Matthew 26:31–35; Matthew 27:69–75; Luke 22:54–62

"Tonight all of you will desert me. For the Scriptures say,
'God will strike the Shepherd,
and the sheep of the flock will be scattered.'

³² But after I have been raised from the dead, I will go ahead of you to Galilee and meet you there."

³³ Peter declared, "Even if everyone else deserts you, I will never desert you."

"I tell you the truth, Peter — this very night, before the rooster crows, you will deny three times that you even know me."

³⁵ "No!" Peter insisted. "Even if I have to die with you, I will never deny you!" And all the other disciples vowed the same. Matthew 26:31–35

"This man was one of Jesus' followers!"

⁵⁷ "I don't even know him!"

⁵⁸ "You must be one of them!"

"No, man, I'm not!" Peter retorted.

⁵⁹ About an hour later someone else insisted, "You must be one of them; we can tell by your Galilean accent."

⁶⁰ "Man, I don't know what you are talking about."

⁶¹ "Before the rooster crows tomorrow morning, you will deny three times that you even know me."

⁶² And Peter left the courtyard, weeping bitterly. Matthew 27:69–75; Luke 22:54–62

Were You There?

Were you there when they crucified my Lord?
Were you there when they crucified my Lord?
Oh, sometimes it causes me to tremble, tremble, tremble.
Were you there when they crucified my Lord?

Prayer:

*Father,
With sad hearts we see those closest to Jesus turn their backs on Him ...
but we know we often hesitate to boldly identify with Him in fear of how others
will respond ...*

Were you there in the Garden as He prayed?
Were you there in the Garden as He prayed?
Oh, sometimes it causes me to tremble, tremble, tremble.
Were you there in the Garden as He prayed?

*Father,
With shame we see Jesus' closest disciple deny even knowing Him.
But we know how easy it is for us to loudly sing praise one day and then deny Him
the same way when away from the safety of our friends.*

Were you there as they crowned His head with thorns?
Were you there as they crowned His head with thorns?
Oh, sometimes it causes me to tremble, tremble, tremble.
Were you there as they crowned His head with thorns?

*Father,
With embarrassment, those Jesus called to follow hiding in shadows as Jesus
endures the worst cruelty man can devise.
But we know how often we shrink back when there is a cost to following you.*

Were you there as He stumbled 'neath the cross?
Were you there as He stumbled 'neath the cross?
Oh, sometimes it causes me to tremble, tremble, tremble.
Were you there as He stumbled 'neath the cross?

*Father,
In horror we see the frenzied crowd who shouted praises now screaming their
pleasure in His pain.
But we know how fickle are our own hearts can be.*

*Let us not forget your description of humanity in Isaiah, that we all had "turned
our backs on him and looked the other way. He was despised, and we did not care"
(Isa. 53:3).*

Were you there when they crucified my Lord?
Were you there when they crucified my Lord?
Oh, sometimes it causes me to tremble, tremble, tremble.
Were you there when they crucified my Lord?

3. Aloneness

Scripture

"Sit here while I go over there to pray."

"My soul is crushed with grief to the point of death. Stay here and keep watch with me."

"My Father! If it is possible, let this cup of suffering be taken away from me. Yet I want your will to be done, not mine."

"Couldn't you watch with me even one hour? *Matthew 26:36, 38, 39, 40*

"My Father! If this cup cannot be taken away unless I drink it, your will be done."
Matthew 26:42

"Eli, Eli, lema sabachthani?" "My God, my God, why have you abandoned me?"
Matthew 27:46

I Stand Amazed *Charles Gabriel*

For me it was in the garden,
He prayed: "Not my will, but Thine."
He had no tears for His own griefs,
But sweat-drops of blood for mine.

He took my sins and my sorrows,
He made them His very own;

He bore the burden to Cal'ry,
And suffered, and died alone.

How marvelous! How wonderful!
And my song shall ever be:
How marvelous! How wonderful!
Is my Savior's love for me!

4. Mockery

Scripture

⁵⁷ Then the people who had arrested Jesus led him to the home of Caiaphas, the high priest, where the teachers of religious law and the elders had gathered.

⁵⁹ Inside, the leading priests and the entire high council were trying to find witnesses who would lie about Jesus, so they could put him to death. ⁶⁰ But even though they found many who agreed to give false witness, they could not use anyone's testimony. Finally, two men came forward ⁶¹ who declared, "This man said, 'I am able to destroy the Temple of God and rebuild it in three days.'" ⁶² Then the high priest stood up and said to Jesus, "Well, aren't you going to answer these charges? What do you have to say for yourself?" ⁶³ But Jesus remained silent. Then the high priest said to him, "I demand in the name of the living God—tell us if you are the Messiah, the Son of God." ⁶⁴ Jesus replied, "You have said it. And in the future you will see the Son of Man seated in the place of power at God's right hand and coming on the clouds of heaven." ⁶⁵ Then the high priest tore his clothing to show his horror and said, "Blasphemy! Why do we need other witnesses? You have all heard his blasphemy. ⁶⁶ What is your verdict?" "Guilty!" they shouted. "He deserves to die!" ⁶⁷ Then they began to spit in Jesus' face and beat

him with their fists. And some slapped him,⁶⁸ jeering, "Prophecy to us, you Messiah! Who hit you that time?" *Matthew 26:57-68*

²⁷ Some of the governor's soldiers took Jesus into their headquarters and called out the entire regiment. ²⁸ They stripped him and put a scarlet robe on him. ²⁹ They wove thorn branches into a crown and put it on his head, and they placed a reed stick in his right hand as a scepter. Then they knelt before him in mockery and taunted, "Hail! King of the Jews!" ³⁰ And they spit on him and grabbed the stick and struck him on the head with it. ³¹ When they were finally tired of mocking him, they took off the robe and put his own clothes on him again. Then they led him away to be crucified. *Matthew 27:27-31*

He was oppressed and treated harshly, yet he never said a word. He was led like a lamb to the slaughter. And as a sheep is silent before the shearers, he did not open his mouth. *Isaiah 53:7*

When they were finally tired of mocking him, they took off the robe and put his own clothes on him again. Then they led him away to be crucified. *Matthew 27:31*

5. Suffering

When I Survey the Wondrous Cross *Isaac Watts*

When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, Lord, that I should boast,
Save in the death of Christ my God;

All the vain things that charm me most,
I sacrifice them to His blood.

See from His head, His hands, His feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

³ He was despised and rejected, a man of sorrows, acquainted with deepest grief. We turned our backs on him and looked the other way. He was despised, and we did not care. ⁴ Yet it was our weaknesses he carried; it was our sorrows that weighed him down. And we thought his troubles were a punishment from God, a punishment for his own sins! ⁵ But he was pierced for our rebellion, crushed for our sins. He was beaten so we could be whole. He was whipped so we could be healed. ⁶ All of us, like sheep, have strayed away. We have left God's paths to follow our own. Yet the LORD laid on him the sins of us all.

Isaiah 53:3-6

Were the whole realm of nature mine,
That were a present far too small:
Love so amazing, so divine,
Demands my soul, my life, my all.

6. Crucifixion

Tetelestai – It Is Finished

Just before dying, Jesus cried from the cross, "It is finished." This translation of the Greek "Tetelestai" denotes a fully accomplished work:

His perfect life,
His voluntary suffering, and
His atoning death

have fulfilled all that is necessary for our salvation. After pronouncing this completion of His mission, Jesus committed Himself to the Father's hands and breathed His last.

7. Death

O, Sacred Head Now Wounded

O sacred Head, now wounded, with grief and shame weighed down,
now scornfully surrounded with thorns, thine only crown!
O sacred Head, what glory, what bliss till now was thine!
Yet, though despised and gory, I joy to call thee mine.

What thou, my Lord, hast suffered was all for sinners' gain.
Mine, mine was the transgression, but thine the deadly pain.
Lo, here I fall, my Savior! 'Tis I deserve thy place.
Look on me with thy favor, and grant to me thy grace.

What language shall I borrow to thank thee, dearest Friend,
for this, thy dying sorrow, thy pity without end?
Oh, make me thine forever, and should I fainting be,
Lord, let me never, never outlive my love to thee.

“Blessed are those who mourn, for they shall be comforted.” – Matthew 5:4

Please pause for a moment of silent reflection and prayer before quietly exiting.

Thank you to 2009 alumnus Chris Powers and Full of Eyes for sharing your beautiful artwork for our Good Friday worship experience. Learn more about Chris' work at fullofeyes.com.



Tetelestai *It Is Finished*

Join us at 3 p.m. around Cedar Lake for *Tetelestai*, a special time of reflection and remembrance.

In older days church bells were used for communication when other forms did not yet exist. Without phones, or radio, or TV, or internet, the entire town could be warned of a fire or invasion, or could be summoned to a meeting. They also could be used as a type of obituary, eventually known as a death knell, announcing to all that someone in their community had died. In one community the bell would ring three times for a woman or three times three for a man, then once for each year of the deceased person's life. In small towns this often gave a good idea of who had passed away.

While bells in churches are commonly used as a call to worship or a celebration of events like a wedding or Easter, this has also led



today to the tradition in many churches of ringing the bell thirty-three times on Good Friday, once for each year of the life of the crucified Lord.

Today we ring the bell as services begin to call us to remember the most significant death in all of history. At 3 p.m. this afternoon the bell will ring 33 times to remember the life and sacrificial death of our Savior. We invite everyone on campus to stop whatever they are doing and step outside for these moments of silence broken only by the ringing bell as we mourn the willing death of an innocent sacrifice in our place.

Source: museumsongthegreen.org/wp-content/uploads/Church-Bells-and-Death-Knells.pdf



CEDARVILLE
UNIVERSITY.