

Good Friday ~ 3rd April, 2022

Service for Swansea & Charlestown Presbyterian Church Welcome & Prayer

Romans 5:6-10 tells us: ⁶ You see, at just the right time, when we were still powerless, Christ died for the ungodly. ⁷ Very rarely will anyone die for a righteous person, though for a good person someone might possibly dare to die. ⁸ But God demonstrates his own love for us in this: While we were still sinners, Christ died for us. ⁹ Since we have now been justified by his blood, how much more shall we be saved from God's wrath through him! ¹⁰ For 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!"

Lets' Pray. 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 all around us.

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 – Glories of Calvary [The Glories of Calvary With Lyrics By Sovereign Grace Music \(feat. Norton Hall Band\) - YouTube](#)

1. Lord, you're calling me to come
And behold the wondrous cross
To explore the depths of grace
That came to me at such a cost
Where Your boundless love
Conquered my boundless sin
And mercy's arms were opened wide

2. Sinners find eternal joy
In the triumph of Your wounds
By our Saviour's crimson flow
Holy wrath has been removed
And Your saints below
Join with your saints above
Rejoicing in the Risen Lamb

Chorus: My heart is filled with a thousand songs
Proclaiming the glories of Calvary
With every breath, Lord how I long
To sing of Jesus who died for me
Lord, take me deeper
Into the glories of Calvary

Chorus x2
Bridge: For all eternity we will sing worthy
Our God has set us free
We'll sing the glories of Calvary
Repeat Bridge
Chorus

Bible Reading – John 19:1-22 (NIV)

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

Announcements

Good Friday is "Good". Good Friday is "good" because on that day Jesus took the punishment for sin, so that sinners could be forgiven and reconciled to God. Good Friday is good because what looked like defeat—the cross—was actually God's victory over sin, death, and judgment. And Good Friday is good because through Jesus' sacrifice, we are offered life, hope, and peace with God now and forever.

Resurrection Sunday. Please join us on Sunday to celebrate Resurrection Sunday.

Resurrection Sunday

8am (Swansea)

9:45am & 6pm (Charlestown)

Daylight Saving. Don't forget to put your clocks back one hour when you go to sleep this Saturday evening. Otherwise, you might be twiddling your thumbs for an hour on Easter Sunday morning. Or if there are others you could join them for an impromptu prayer meeting!

School holidays. NSW School holidays start this weekend and that means the regular activities of the church will go into recess until Monday 20th April. Many thanks to the creche helpers, the kids church, and youth leaders, the bible study leaders and everyone else who have worked so hard for us this last term. You deserve a break. We hope you enjoy it!

A special thanks! To all those who had something to do with the Christ College mission that wrapped up last Sunday. It was great to have the students helping us for a week, especially last Sunday when we launched our new building. The students were so thankful to their billets, those who provided meals for them, who included them in their activities, even those who went fishing with them! It was a great week.

We have had a wonderful start to the year. What a year it has been so far

- A successful mission trip to Vanuatu in January
- Hundreds of hours of work to get the church and the new gathering space ready to move in.

- Finally enjoying our new redevelopment after almost a year at the primary school
- Our largest ever Sunday @ 6 services full of young men and women.
- A record-breaking attendance at our Church camp at Tahlee.
- Having the enthusiastic Christ College team join us last week.
- And now the chance to celebrate Jesus' death and resurrection over Easter.

A special gift. If you are visiting us for the first time this weekend, we would love to give you a thank you gift. Please see Stephen after the service for two books – Easter Unbelievable by Rebecca McLaughlan and the Gospel of John. And if we can do anything for you or if you want to know more about having a relationship with Jesus just ask and we would love to catch up with you sometime in the future.

Song – Jerusalem <https://www.youtube.com/watch?v=g252SXZvdn4>

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|---|---|
| <p>1. See Him in Jerusalem
Walking where the crowds are
Once these streets had sung to Him
Now they cry for murder
Such a frail and lonely man
Holding up the heavy cross
See Him walking in Jerusalem
On the road to save us</p> | <p>4. See the empty tomb today
Death could not contain him
Once the servant of the world
Now in victory reigning
Lift your voices to the one
Who is seated on the throne
See him in the new Jerusalem
Praise the one who saved us</p> |
| <p>2. See him there upon the hill
Hear the scorn and laughter
Silent as a lamb he waits
Praying to the father
See the king who made the sun
And the moon and shining stars
Let the soldiers hold and nail him down
So that he could save them</p> | <p>Lift your voices to the one
Who is seated on the throne
See him in the new Jerusalem
Praise the one who saved us
Praise the one who saved us</p> |

Pastoral Prayer Points

Praise for the Cross Thank God for the sacrifice of Jesus—that he willingly bore our sin, absorbed God's wrath, and secured our forgiveness through his death.

Pray for Australia. Pray that our nation would see the seriousness of sin in the light of the cross and turn in genuine repentance. Ask that many across our communities would hear the message of Christ crucified this Good Friday and come to saving faith. Pray that God would shape our nation with humility, justice, and mercy flowing from the sacrificial love of Jesus.

Pray for the middle east. Lord God, on this day when we remember the cross of Christ, we ask that your peace would come to the Middle East, bringing an end to violence, hatred, and fear. By the power of Jesus' sacrifice, soften hearts, restrain evil, and raise up leaders who pursue justice, mercy, and reconciliation. May many in that region come to know the true peace won at the cross, finding hope, forgiveness, and new life in Christ.

Pray for those who have to work this weekend. Lord, we pray for those who must work this Easter weekend—grant them strength, safety, and a deep awareness of your presence even in the busyness. Encourage their hearts with the hope of the cross and the resurrection, reminding them that their labour is not unseen by you. And where they cannot gather with your people, draw near to them personally and fill them with your peace and joy in Christ.

Bible Reading – John 19: 23-42 (NIV)

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 & 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 & 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.

Sermon: Dead and Buried (Stephen T)

Sermon link: <https://youtu.be/eCH7qd87JdU>

Some of you will remember what happened way back in 1999. The South Sydney Rabbitohs were expelled from the National Rugby League competition. Just like that. A foundation club. A proud history. Generations of loyalty. Gone. Which meant that sponsors disappeared. Players left. Financial ruin looked inevitable. The Rabbitohs were dead and buried.

But then came the marches. The "Save Our Souths" campaign. The legal battles. In 2002 were reinstated. And in 2014, they won the Premiership. Dead and buried? Not quite.

Now we Australians love stories like that. We love to support the little Aussie battler. We love those sorts of comebacks. But today in John 19, there is no campaign forming. No legal strategy. No sense this is temporary. Jesus is not suspended. He suffers, is crucified, dead and buried. But it's not all over, red rover. Its not finished. No, not yet. Instead, John's gospel tells us this is actually the climax of the whole of God's incredible story.

Slide 2

This is what the Old Testament said will happen. Jesus' death is all part of God's amazing plan. And John 19 tells us that this did actually happen. We are seeing history at work. And the Church says we believe that this did happen. We have already stood and said together the Apostles Creed, an early statement of belief put together by the Church. In it, the Creed says "Jesus suffered under Pontius Pilate, was crucified, dead and buried."

What was promised, is fulfilled and because its true we confess it to others. And that gives us hope. Because in many respects our relationship with God was dead & buried. Because of the things I have done wrong. Because of the selfishness that I have shown. Because of the rebellion against God's way of life that I have demonstrated. Which means that my future should also be dead and buried. But it is not. Because of Good Friday. Let's see what I mean.

Slide 3

1. Jesus Suffered (Verses 1-15)

"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."

Our passage begins with the physical suffering that Jesus received, firstly at the hands of the soldiers. After the pass the parcel that Jesus endured being tried by the Jewish court, the Sanhedrin, onto Pilate, then passed on to Herod, back to Pilate who wants to pass him back again to the Sanhedrin again, Pilate softens up the accused by giving him over to the Roman troops. And what a chance for them to deal with all their pent-up anger at being surrounded by these uncivilized, fanatical Jews!

"A king, we'll show him whose king!" So, they flog him. They put a crown of thorns on him. They find an old purple robe from their dress up box and they pretend to worship him. And then they slap him in the face. Jesus, you see becomes a plaything for the Roman soldiers, for their entertainment, for their amusement.

Slide 4

Jesus ensures both **physical suffering** as well as **verbal mocking**. 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!"*

Pilate parades him before the chief priests & later before the angry mob. "Here is the man!" But this wretched figure, His back lacerated from the Roman lash, His hair matted, His face red with blood from the thorns piercing His scalp, this pathetic spectacle standing before them. He's helpless. Hopeless. No danger to anyone. He's mocking Jesus but he's also mocks the Jewish leaders. Why are you so afraid of this man that you want me to get rid of him?

Slide 5

Yet at the same time, Pilate finds Jesus' innocent of all these charges. Verse 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."* Verse 6 *"You take him and crucify him. As for me, I find no basis for a charge against him."* Adding insult to injury, this man Jesus is an innocent man. But Pilate himself is caught in a trap and he wants to make sure at the end of the day he is the one freed & if that means an innocent man, dies. Well, so be it.

So, he washes his hands of the whole business. Here we see before us the innocent suffering & being the butt of all sorts of cruel jokes but worst of all is that he is being rejected as their Messiah. The people he came to lead, are rebelling against him, betraying the cause that the Jewish people were created for, to bear witnesses to the mighty acts of God Himself.

Slide 6

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."* Ouch. In order to execute Jesus, the Jewish leaders pledge themselves not to God's appointed Messiah as their king but to a Roman Caesar.

Slide 7

So even before Jesus dies, we see the immense weight of suffering that Jesus goes through. He is humiliated. Degraded. Abused. Ridiculed. Shamed. He is experiencing suffering that we can only imagine. Why? Now 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. For Jesus is taking OUR place. He's bearing OUR suffering. The shepherd is struck so that WE the sheep can go free. The king is condemned so that US 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, there are consequences to these things. And here we see that Jesus is willing to pay those consequences on our behalf. Jesus who has no sin here suffers in our place. This is a window into God's heart. It is a window into Jesus' love for us. That he would go through all this & more for you & for me.

Slide 8

But it also means he understands what it is like to suffer in this world. Listen to Joni Eareckson Tada, who as a young lady at age 17 dived into the shallow water and hit her head on the sandy bottom and became a quadriplegic. *"I discovered that the Lord Jesus Christ **could indeed empathize** with my situation. On the cross for those agonizing horrible hours, waiting for death, he was immobilized, helpless, paralyzed. **Jesus did know** what it was like not to be able to move – not to be able to scratch your nose, shift your weight, wipe your eyes. He was paralyzed on the cross – Christ knew exactly how I felt."*

Slide 9

Do you get it? Jesus suffered under Pontius Pilate. But his suffering is not meaningless. For he suffers in our place & that means he understands our suffering. What a king we have. He could have stayed in heaven, safe and sound but he enters our world so he can suffer & be

Slide 10

2. Crucified. (Verses 16-29)

16 *"Finally, Pilate handed him over to them to be crucified. So, the soldiers took charge of Jesus.*

17 *Carrying his own cross, he went out to the place of the Skull. 18 There they crucified him, and with him two others—one on each side and Jesus in the middle."*

John is stark: *"There they crucified him."* No theatrics. No blood and gore. Just fact. And in the words of preacher Paul Barnett, we see from these verses from John 19 that *"one by one the elements of humanity were taken away from him."*

So, in verse 16 we see his freedom is taken away. *"The soldiers took charge of Jesus."* Throughout John's Gospel, He has walked at will: He crossed the Sea of Galilee. He entered Jerusalem publicly. He withdrew when crowds tried to seize Him. But now? He is taken. Escorted. Controlled. The basic human experience of freedom of movement is removed.

To be crucified. Crucifixion dismantles the body. Nails pierce. Muscles tear. Breathing becomes laboured. The human body — designed for dignity — is turned into a spectacle. Positioned between criminals. The physical wholeness of Jesus humanity is violently broken.

Slide 11

As is his honour Is taken. 19 *"Pilate had a notice prepared & 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."

Pilate's inscription: "Jesus of Nazareth, the King of the Jews." It is meant as mockery. In an honour- shame culture, this is catastrophic humiliation. The Son of God is displayed as a failed pretender. His reputation — stripped. His dignity — ridiculed. His kingship — sneered at. The One worthy of universal worship is being publicly disgraced.

And yet here is a universal truth being proclaimed in Hebrew, the language of religion, in Greek, the language of the philosophers and in Roman, the language of law. Jesus is the King, not just over the Jews but the whole world. This looks like a terrible throne but it is where he will forgive his friends and judge his enemies. It was meant for mockery; it was meant for evil but God meant it for good. For our good. For the world's good.

Slide 12

Next his possessions are taken. 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 & cast lots for my garment'

The soldiers divide His garments. Even His clothing, the last thin layer of privacy and personal identity, is gambled away. At this point, Jesus owns nothing. No home. No property. No clothing. All material security is gone. Then his human relationships are shattered.

Slide 13

25" Near the cross of Jesus stood his mother, his mother's sister, Mary the wife of Clopas & 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." His followers have fled. His own brothers and sisters are no longer with him. All natural human support structures have largely evaporated. But his mother is still there along with a few loyal women. So, he entrusts his mother & his friend, the apostle John to each. As family.

Slide 14

And lastly, he thirsts. 28 "Later, knowing that everything had now been finished & 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 & lifted it to Jesus' lips." This is one of the saddest human statements in Scripture. "I am thirsty". Its peaks of dehydration. Exhaustion. Weakness. Here is a real man whose strength is ebbing away.

Slide 15

One by one: Freedom. A functioning body. Honour. Possessions. Support. Strength. Breath. Is taken. Until nothing remains. This is Jesus taking our place at its deepest level. He does not redeem us from a distance. He descends into the extremity of human loss. Until, everything that constitutes ordinary human life is stripped away. Humanity is completely undone, so that soon, very soon, humanity might be completely restored.

Slide 16

Listen to preacher David Strain. "Look again at Christ on the tree. Who would not bend their knee to a King like this who, having loved His own, loves them to the end? He is the Master who stoops down to wash His disciples' feet. He is the Lord of glory who is publicly degraded and who hung Him there for the forgiveness of those who drove those nails into His hands and feet ... That is the King we see revealed here at the cross."

Slide 17

3. Suffered, Crucified and then thirdly Died (verses 30-37)

30 *“When he had received the drink, Jesus said, “It is finished.” With that, he bowed his head and gave up his spirit.”* Jesus’ death was real and literal. A fact of history. His life is over. His work is finished. The job given to him by the father is complete. He has paid the debt for our sin. He has absorbed the wrath of God’s anger. He offered himself as a living sacrifice. So, he bows his head and gives up his spirit. Jesus’ life is not taken from him; he gives it away freely.

Slide 18

To remove any doubt, we see the proof of death, Roman style. *“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 & 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 & water.”*

The water and blood show us that Jesus had a real body. He didn’t just have a human appearance but had our flesh & blood as well. And a sudden flow of blood & water is proof to the Romans that Jesus is well & truly dead. But there is also a deeper symbolic meaning. The blood speaks of our justification; blood has been shed on our behalf. And the water of our purification, Jesus not only forgives our sins but is also the source of our holiness.

Slide 19

So, we have proof of death from the Romans and then proof of death from the author himself. He gives us his own eyewitness testimony. 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.”* It might seem too sad to be true but you can believe it. It did happen. Jesus really did die in this manner. Proof from history. Proof from an eyewitness.

Even proof from God Himself. 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.”* This is exactly what God said would happen.

Now did you notice how John continually throughout this chapter points us to the fulfillment of Scripture? John wants us to read this passage with our Old Testaments open! Not one of his bones is broken points us back to Christ being the Passover lamb, who dies in our place, for that lamb was meant to be perfect, spotless, with no impurities and no broken bones.

Slide 20

“They will look on him whom they are pieced”, That’s both Zechariah 12:10 and Isaiah 53, where God’s suffering servant is pierced for our transgressions and bruised for our iniquities. Also, in Isaiah 53 we find he is rejected by own people, given a grave among the rich, despised and rejected. And when you read Psalm 22, it was as if King David who wrote the Psalm, was actually there at the cross! As it tells us in so much detail of the Messiah’s mockery and shame, his hands and feet pierced and his clothes divided by lot.

You see the whole of OT is moving towards this point. God, the Father made sure that Scripture prophesied about the suffering, crucifixion, death and burial of Jesus. As a witness to us. A testimony. In John’s words to **help us believe**. Yes believe. It’s hard to believe anyone nowadays. You have test what you read on your computer, what you are told on the news, even what you hear from friends. But John 19 gives us plenty of evidence to believe in Jesus.

Slide 21

4. His suffering, crucifixion, death and burial. (Verses 38-42)

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. "

Slide 22

Joseph of Arimathea steps forward. Nicodemus comes into the light. Isn't that beautiful? The cross that looked like defeat is beginning to draw out courageous faith. The two of them wrap the body with spices — a king's burial. They lay Him in a new tomb. Stone rolled in place. Silent. Final. Jesus is dead. And buried. No uprising. No expectation of reversal. Just grief. Just confusion. Jesus now lies in a sealed grave.

Slide 23

And here is where it becomes personal. Because of our sin, our hopes of a relationship with God are dead and buried. Because of our rebellion. Because of our selfishness. Because we are shaped more by the world than by His Word. Any chance of making it up to God are truly dead and buried.

You see Religion cannot fix it. Morality cannot fix it. Sincerity cannot fix it. Worship can't fix it. Coming to Church on Good Friday can't fix it. There is no way, no way that we can climb out of that tomb and find our way back to God. But Jesus' death changes everything. What was dead — our hope — lives again because He died. And His resurrection will confirm it.

The death that should have buried us, buried Him. The judgment that should have fallen on us, fell on Christ. When He said, "It is finished," He meant the debt, your debt, my debt was paid in full. And when He was buried, our condemnation was buried with Him.

Remember the Rabbitohs. Declared dead and buried. But they came back. Why? Because there were still supporters. Still lawyers. Still life in the system. It wasn't resurrection. It was reinstatement. Easter is different. When Jesus died, there were no rallies forming. The disciples were hiding. Rome was satisfied. The religious leaders were relieved. This was not a club waiting for reinstatement. This was a body in a tomb. Crucified, dead and buried.

Slide 24

And yet — through the power of God Jesus rose from the dead. The Old Testament predicted both the death and resurrection of Jesus. The Bible including John's gospel writes the history describing the death and resurrection of Jesus. And the Apostles Creed reminds the Church that at the very centre of their faith is believing in Jesus, who suffered under Pontius Pilate, was crucified, dead and buried. But *"on the third day he rose again; he ascended into heaven, he is seated at the right hand of the Father, and he will come to judge the living and the dead."*

Slide 25

Today we do not stand before a tragic accident of history, but before the centre of God's eternal plan. What the Law foreshadowed, what the Psalms lamented, what the Prophets announced — here, at the cross, it happens. The Lamb is slain. The King is crucified. The Pierced One is lifted up. And in that darkness, the long story of Scripture reaches its climax — not in defeat, but in finished redemption. This was not Rome's victory, nor merely Israel's rejection; this was God's appointed hour, where sin was borne, wrath was satisfied, and mercy triumphed. In the death and resurrection of Jesus.

It looked dead and buried. But the only thing that is dead and buried is the sin of those who put their trust in Jesus. And what rises up inside of us in its place? Hope! That Jesus is the King, the King of the whole wide world. And that he is worthy of our worship & our lives.

Can you see the hope that Jesus is offering you today? Can you feel the hope that Jesus is offering you today. Well make sure you experience the hope that Jesus is offering you today by taking hold of God's promises. Believing that all these things were fulfilled and believing and confessing that Jesus suffered, was crucified, dead and buried but on the third day he rose again.

Song – This I believe <https://www.youtube.com/watch?v=nNiYUPsHgl8>

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| <p>1. Our Father everlasting
The all-creating One
God Almighty
Through your Holy Spirit
Conceiving Christ the Son
Jesus our Saviour</p> <p>I believe in God our Father
I believe in Christ the Son
I believe in the Holy Spirit
Our God is three in One
I believe in the resurrection
That we will rise again
For I believe in the Name of Jesus
(In the name o' Lord)</p> | <p>Bridge
I believe in You
I believe You rose again
I believe that Jesus Christ is Lord
(Repeat)</p> <p>Chorus</p> <p>3. I believe in life eternal
I believe in the virgin birth
I believe in the saints' communion
And in Your Holy Church
I believe in the resurrection
When Jesus comes again
For I believe in the Name of Jesus</p> <p>Chorus</p> |
| <p>2. Our Judge and our Defender
Suffered and crucified
Forgiveness is in You
Descended into darkness
You rose in glorious light
Forever seated high</p> | <p>Chorus</p> |

Benediction *““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” (Isaiah 53)*