

Good Friday Service

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Date: 25 March 2016

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[0:00] Reading from Matthew, chapter 27, verses 27 through 56.

Then the soldiers of the governor took Jesus into the governor's headquarters, and they gathered the whole battalion before him. And they stripped him, and they put a scarlet robe on him, and twisted together a crown of thorns.

They put it on his head and put a reed in his right hand. And kneeling before him, they mocked him, saying, Hail, King of the Jews. And they spit on him and took the reed and struck him on the head. And when they had mocked him, they stripped him of the robe and put his own clothes on him and led him away to crucify him. As they went out, they found a man of Cyrene, Simon by name. They compelled this man to carry his cross. And when they had come, or when they came to the place called Galgatha, which means place of the skull, they offered him wine to drink mixed with gall.

[1:14] But when he tasted it, he would not drink it. And when they had crucified him, they divided his garments among them by casting lots. Then they sat down and kept watch over him there.

And over his head they put the charge against him, which read, This is Jesus, the King of the Jews. Then two robbers were crucified with him, one on the right and one on the left.

And those who passed by derided him, wagging their heads and saying, You who would destroy the temple and rebuild it in three days? Save yourself.

Save yourself. If you are the Son of God, come down from the cross. So also the chief priests and scribes and elders mocked him, saying, He saved others.

He can't save himself. He is the King of Israel. Let him come down now from the cross, and we will believe in him. He trusts in God.

[2:17] Let God deliver him now, if he desires him. For he said, I am the Son of God. And the robbers who were crucified with him also reviled him in the same way.

Now from the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour, Jesus cried out with a loud voice, saying, Ali, Ali, Lama, Sabah Danati.

That is, my God, my God, why have you forsaken me? And some of the bystanders hearing it said, This man is calling Elijah.

And some of them at once ran and took a sponge and filled it with sour wine and put it on a reed and gave it to him to drink. But the other said, Wait, let us see if Elijah will come and save him.

And Jesus cried out again with a loud voice and healed it of his spirit. And behold, the curtain of the temple was torn in two, from top to bottom.

[3:26] And the earth shook and the rocks were split. The tombs were also opened. And many bodies of saints who had fallen asleep were raised, coming out of the tombs.

After his resurrection, they went into the holy city and appeared to many. When the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what had taken place, they were filled with awe and said, Truly, this was the Son of God.

There were also many women there looking on at a distance who also followed Jesus from Galilee, ministering to him, among who were Mary Magdalene and Mary, the mother of James and Joseph, and the mother of the sons of Zebedee.

And Turned you If you want to grab one of those Bibles in front of you in the pew and turn to Matthew chapter 27, we're going to be looking at a couple spots in Matthew chapter 27, starting in verse 45.

But let me begin here. As 21st century people, we have lost sight of how offensive crucifixion was. [5:58] In the first century, anyone who would hear the word cross would be thinking something shameful, that this was not good, that there must be a criminal involved.

Today, we see crosses everywhere, and we think they're kind of part of the scenery. We see crosses on necklaces. I'm sure many of you in the room have a cross on your necklace tonight. We see crosses on tattoos. I've got a cross tattoo on my back. I'm only kidding. I don't. Some of you may. We see crosses on t-shirts, bumper stickers, on buildings.

When was the last time you were on 50 driving by St. Katz? There is a huge cross on the top of St. Katz, a huge metal cross on the highest point of that building. We have gotten used to seeing crosses exalted.

They're somewhat normal. We're not surprised to see them, are we? But in the first century, crosses would have been despised. In order to help you understand that, let's just imagine this.

[7:20] Instead of on the top of St. Katz building being a metal cross, what happens if there's this big metal electric chair?

Another means of execution. How about driving that by that? Or when your aunt visits you and on her necklace there is a golden electric chair?

You start thinking, whoa. What's going on, Aunt Deidre? When we hear the words electric chair, we think the death of a criminal.

Someone who probably deserved what was coming. The way we think about the electric chair today in the 21st century gets at the way people in the first century thought of the cross.

It was a shameful, shameful way to die. It was a brutal, brutal way to die. It was designed to inflict as much punishment and pain over as long a period of time as someone could handle.

[8:38] So here we are tonight gathered to bring to mind the death of Jesus who died the death of a criminal on a cross.

What's the good in that? Well, what happened that Friday afternoon between 3 p.m. or excuse me, noon and 3 p.m.?

What took place on that cross in that place called Golgotha, the place of the skull? What took place is the old, old story.

And it never gets old. It's the place where God showed His goodness to sinners to save them. And so tonight we're just going to dwell upon five things in this passage.

Five ways God has demonstrated His goodness in Matthew chapter 27, 45 through 54.

[9:56] So the first is this. We see it in verse 45. Now from the sixth hour, which is noon, there was darkness over all the land until the ninth hour, which would have been three in the afternoon.

So up until this point, Jesus has already been crucified. He's not dead yet. So He's been crucified. So He's been nailed to the cross. And again, it's an awful way to die. You die of asphyxiation. You try trying to push up from your feet to hold open your lungs to take breaths. And over time, you just collapse on yourself. So you can't get enough breath. And eventually, your heart fails.

It's a brutal way to die. Very, very much designed that way. And so Jesus has been crucified. And what we read in verse 45 is that there was darkness all over the land, which is really interesting.

Darkness at noon. What is this darkness? Some have said it's a solar eclipse.

[11:05] But great minds have already debunked that because Passover, when this took place, happened on a full moon. And apparently, you can't have a solar eclipse when there's a full moon.

I didn't know that. So what is this darkness if it's not a solar eclipse? Well, it's a supernatural darkness. It's God showing up in a particular way.

And so in what way is God showing up? Well, we read elsewhere in the Old Testament that when there is darkness, there is this sense of foreboding judgment from God.

The storms of God's judgment are gathering as the Son of God hangs on the tree. How is this God's goodness?

Well, God is about to pour out His wrath, His justice in a way that's going to demonstrate His goodness to sinners. So God is there in His justice.

[12:12] God the Son is there. God the Son of God. The second thing I want you to see is verse 46. Darkness covers the land.

About the ninth hour, Jesus cries out. So this would have been around 3 p.m. He says, Eli, Eli, lama sabachthani. He calls out, Eli, Eli, lama sabachthani.

He's quoting Psalm 22. My God, my God, why have you forsaken me? And so here's Jesus crucified, hanging on this cross. And the darkness of God's judgment is come over the land.

And Jesus cries out, my God, my God, why have you forsaken me? And so this is called the cry of dereliction. And a derelict is someone who's been abandoned. Someone who's been forsaken.

And so this cry of dereliction happens at a time when there is darkness come over the land. And so we've got to ask the question, is there any kind of correspondence?

[13:18] Is there any correspondence between this darkness and the crying out of the Son of God? My God, my God, why have you forsaken me? At this moment, Isaiah 53.6.

This ancient prophecy of Isaiah 750 years earlier. At this moment, it's being fulfilled. And the Lord has laid on him the iniquity of us all.

When we read Matthew 27, we get to see with our own eyes God's just wrath being poured out on the Son.

And Jesus cries out, my God, my God, why have you forsaken me? Which is amazing.

As Christians, we believe in the Trinity. Three gods, excuse me, three persons, one God. God, this is the one time in the eternal existence of the Trinitarian bliss that something has been brought in.

[14:32] That there is disruption of some sort. Jesus doesn't cease to be the second person of the Trinity. God the Father doesn't cease to be the first person of the Trinity. But here we have in some mysterious way this separating effect.

This forsaking of the Son by the Father. Because God in His justice is pouring out His wrath for our sin on the Son.

The cry of dereliction is the cry of God's forsakenness.

Jesus was forsaken by the Father on account of our sin. He was sinless. The storm clouds of God's judgment were storm clouds of God's judgment for our sin.

And what I want you to hear in this cry of dereliction, my God, my God, why have you forsaken me?

[15:44] Brothers and sisters, this is a loving cry of our Savior. Because He is being forsaken so that we would be accepted.

He's doing it for us. He was forsaken. So that we would be welcomed in. The cry of dereliction is a cry of great pain.

And a cry of great love. And so what we see happening here is God's goodness on display with great pain involved.

Jesus bore the wrath and abandonment we would have had it not been for Him. The next thing I want you to see is in verse 50.

And Jesus cried out again with a loud voice and yielded up His spirit. Now, when He cried out, Eli, Eli, lame, sebachthani, people thought He was calling for Elijah because when He says Eli, Eli, they think that sounds like Elijah.

[16:51] So they think that He's calling upon Elijah to come. So they get all excited about Elijah coming, maybe. But then He cries out again. And then He yields up His spirit.

And what I want you to know, see, is that this is not someone taking His life. This is Jesus voluntarily giving His life.

It's a voluntary death. The yielding up of His spirit was a laying down of His life for His people. If you were to look at John 10, between verses 11 and 18, you would see Jesus talking about His future death, what we're talking about tonight.

And He would be talking about it as this. verse, the Son has been given authority to give up His own life. I give up my life. I lay down my life for my sheep.

And so what Jesus was talking about, John 10, is happening here in Matthew 27, 50. He is voluntarily of His own accord laying down His life.

[18:00] He has full authority over His life right here. It was not taken from Him. He gave Himself up for you. He breathed His last for you.

This is God's goodness on display. The next picture of goodness we see happening is verse 51. As soon as He yields up His spirit, the camera shifts from Golgotha to inside the temple on the temple

mount.

The curtain in the temple is rend in two. Look at verse 51. And behold, the curtain of the temple was torn in two from top to bottom and the earth shook and rocks were split.

So not only was the curtain in the temple torn asunder, but there was an earthquake and there was rock splitting. It was an epic event. But back to this dividing of the curtain.

The curtain that Matthew is writing about is in the temple and it was of elaborate woven fabric. It would have been 60 feet tall, 30 feet wide, very thick and it served as a barrier.

[19:25] It served as a barrier between the holy place and the holy of holy places in the temple. And it was in the holy of holy places that God dwelt.

And only one time a year would one person be allowed to enter the holy of holies. It was the high priest on the day of atonement, Yom Kippur. And He would go in and make atonement for the sins of the people.

It was the place where God dwelt. And so this thick curtain was a barrier between a holy God and His sinful people.

And so when Jesus yields up His Spirit and He dies, do you know what happens? That barrier is torn in two from top to bottom.

Do you know what that means? Jesus' death made the only way for sinners to come into the presence of the holy God. And did you notice it was from top down?

[20:29] God initiated this. This act of love to reconcile sinners to Himself. Jesus voluntarily died so that He would satisfy God's wrath and that was the catalyst which tore the curtain in two allowing us sinners to come into the presence of a holy God.

Jesus' death removed the barrier. God wanted us to be in His presence. This is further evidence of God's goodness in the death of Christ to sinners.

So through Christ's death, God provided the one and only way a sinner could enter the presence of God without fear. Through Jesus.

Through His death. We are forgiven and made acceptable in His sight. But there's one more thing I want you to see and it's in verse 54. When the centurion, a centurion was a Roman soldier and He was charged over 100 men.

And this particular centurion had responsibility for what was taking place with these executions on Golgotha. And so this particular centurion that we're about to read about when the centurion and those who were with Him keeping watch over Jesus saw the earthquake, remember when Jesus died and gave up His spirit, and what took place, they were filled with awe.

[22:10] And so they've experienced the darkness. They heard the cry of dereliction. They witnessed Jesus giving up His spirit.

They felt the earthquake. They heard the splitting of rocks. And they were filled with awe. Now surely the centurion had seen a couple crucifixions before.

Who knows how many. But let's just say He was familiar with death. How many crucifixions had He witnessed?

But this one stands out. The death of this man stands out. Wouldn't you love to ask Him, Mr. Centurion, when was the last time darkness and earthquake accompanied the death of someone on the cross?

Do you know what the conclusion of this centurion was? Truly this was the Son of God.

[23:19] Truly this was the Son of God. The centurion recognized what the Jewish establishment of the time would not. that this dead man hanging on the cross was who He claimed to be.

The Son of God. Emmanuel. God with us. The perfect mediator between God and man. The one who came to save His people from their sins.

Jesus is God's goodness to sinners on Good Friday. Oh, did He suffer.

Oh, did He suffer for us. Not just physically, but He was forsaken that we would be accepted. So tonight, let me ask you this.

Tonight, do you have eyes of faith to see what the centurion saw? That the one who died on the cross was the Savior of the world?

[24:27] Your Savior who gave Himself up for you? Good Friday is all about Emmanuel.

God with us. The Son of God who voluntarily bore God's wrath and laid His life down to remove the barrier between God and sinners.

And now, as we turn to the Lord's Supper, be thinking this. God's goodness to us. He gave His body and He shed His blood so that we could enter the presence of a holy God without fear.

This is God's goodness to us on Good Friday. This is what we draw to our minds and remember on this day. It's a day of sadness, but it's a day of goodness.

And now, let's prepare our hearts to receive the Lord's Supper. would the greeters come down, please. Please. At Christ the King Church, we reserve the partaking of the Lord's Supper to Christians.

[25:49] And so, if you're a Christian, you are welcome to participate with us. But if you're not a Christian, we would just ask you to pass the elements by and think about what they represent. We're going to pass out the bread first.

And as you take a piece of bread, hold on to it and we're going to partake of it together. I'm going to say a couple things before we do. Thank you. When you pay you a few each gesehen and a few two and the end and the e back and all and in Thank you.

Thank you.

Thank you.

Thank you. Do you want? Do you want? Do you want?

[28:46] Do you want? Do you want? Do you want?

on the night that Jesus was betrayed he took bread after giving thanks he broke it and said this is my body given for you this is God's goodness to you this represents God's goodness to you take eat in remembrance of me thank you thank you thank you thank you thank you thank you

Amen. Amen.

Amen. Amen.

Amen. Amen. Amen. Amen. Thank you. Thank you. Thank you. In the same way, also after supper, Jesus took the cup saying, this cup is the new covenant given in my blood, it's God's goodness to you.

[33:12] Do this in remembrance of me. Lord, come together in my blood, it's God's goodness to you.

Amen. Amen. Amen. Amen. Amen. Amen. Thank you for coming tonight.

Thank you for gathering together and remembering together what our great God has done for us in Jesus Christ on that cross. And so as you go here, be thinking God's goodness to you in the cross. But realize, three days from now, when we gather again, our focus will be going from the cross to the empty tomb.

Because we have a Savior who is risen and alive. So go now. Go now sober, but go hopeful. We'll see you on Sunday morning. God bless you.

[34:32] God bless you. God bless you. Moses has given me grace all over theAY way.■■■■ would see you on Sunday morning. You're not there yet, Ben? On Saturday morning of Sunday, at night, our home will be in Richard coming today. You know what will to feel like it is. That is cooler when there are two Sundays days.

So this is ■■, there is was a mixture of you only ladies versus you facing, who's gonna see him at the river and us, we go the season but we're going to NYT, We go to two things days before the river, that is to kill a.' We're gonna lose. On Saturday morning of the■■■■ gate. So remember when there day is no back■■ING. ■■ comes in a physical activity without giving back media to generation & vice versa.