



GOOD
FRIDAY

FASTING AND WORSHIP GUIDE



In the beginning God created the heavens and the earth. And on the sixth day, God said, "Let us make man in our image, after our likeness." So God created man in his own image, in the image of God he created him; male and female he created them. And God saw everything that he had made, and behold, it was very good. And the Lord God commanded the man, saying "You may surely eat of every tree of the garden, but of the tree of the knowledge of good and evil you shall not eat, for in the day you eat of it you shall surely die."

Genesis 1:1, 26-27, 31, 2:16

Colossians 1:15-18

The Son, Jesus Christ, is the image of the invisible God, the firstborn over all creation. In him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things have been created through him and **for Him**. He is before all things, and in him all things hold together. And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the **supremacy**.

So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate. Then the Lord God said to the woman, "What is this that you have done?" The woman said, "The serpent deceived me and I ate." The Lord God said to the serpent, "Because you have done this, cursed are you above all livestock and above all beasts of the field; on your belly you shall go, and dust you shall eat all the days of your life. I will put enmity between you and the woman, and between your offspring and her offspring, he shall crush your head, and you shall bruise his heel."

And the Lord God made garments of skin and clothed them . . . and drove the man and woman out of the garden.

Gen 3:6, 13-15, 24

Sin was birthed out of desire . . . the desire to be like God. "Oh to have the knowledge of God." But the knowledge they obtained was that of sin and shame. They were exposed, naked and ashamed.

Though they could no longer stand in the presence of God, He did not send them out exposed. The Lord sought to cover their shame. That day, the first death of creation took place in the garden at the hands of God. An animal would be slain so that its skin might be fashioned into leather garments to cover the nakedness of Adam and Eve. But garments alone cannot cover our sin and free us from the shame we carry.

And Moses rose early in the morning and went up on Mount Sinai, as the Lord had commanded him, and took in his hand two tablets of stone. The Lord descended in the cloud and stood with him there, and proclaimed the name of the LORD. The LORD passed before him and proclaimed, “The LORD, the LORD, a God merciful and gracious, slow to anger, and abounding in steadfast love, keeping steadfast love for thousands, forgiving iniquity and transgression and sin, but who will by no means clear the guilty.”

Exodus 34:4-8

And the Lord command Moses . . . take from the congregation of the people of Israel two male goats for a sin offering. Kill the goat for the sin of the people and bring its blood inside the veil and sprinkle it over the mercy seat in the presence of God. Thus making atonement because of the uncleannesses of the people of Israel and because of their transgressions and for all their sins.

Leviticus 16:5, 15-16, 20-22

And after atonement has been made . . . Aaron shall lay both his hands on the head of the second goat, and confess over it all the iniquities of the people of Israel and all their sins. And he shall send it away into the wilderness and the goat shall bear all their sins of the people upon itself in the wilderness.

Leviticus 16:20-22

For the law can never,
by the sacrifices of bulls and goats
which are offered continually year after year,
make perfect those who draw near.
For it is impossible for the blood
of bulls and goats to take away sin.

But God shows his love for us
in this:
while we were still sinners,
Christ died
for us.

Hebrews 10:1, 3-4,
Romans 5:8

He grew up before him like a tender shoot,
and like a root out of dry ground.
He had no beauty or majesty to attract us to him,
nothing in his appearance that we should desire him.
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.
Surely he took up our pain
and bore our suffering,
yet we considered him punished by God,
stricken by him, and afflicted.
But he was pierced for our transgressions,
he was crushed for our iniquities;
the punishment that brought us peace was on him,
and by his wounds we are healed.
We all, like sheep, have gone astray,
each of us has turned to our own way;
and the Lord has laid on him
the iniquity of us all.
For he bore the sin of many,
and made intercession for evil-doers.

Isaiah 53:2-5, 12

Rock of Ages, cleft for me
Let me hide myself in Thee
Let the water and the blood
From Thy wounded side which flowed
Be of sin the double cure
Save from wrath and make me pure

Not the labor of my hands
Can fulfill Thy law's demands
Could my zeal no respite know
Could my tears forever flow
For all of sin could not atone
Thou must save, and thou alone

Nothing in my hands I bring,
Simply to Thy cross I cling;
Naked, come to Thee for dress,
Helpless, look to Thee for grace:
Foul, I to the fountain fly,
Wash me, Savior, or I die.

While I draw this fleeting breath,
When mine eyes shall close in death,
When I soar to worlds unknown,
See Thee on Thy judgment throne,
Rock of Ages, cleft for me,
Let me hide myself in Thee.

Rock of Ages
Augustus Toplady, 1776

Luke 23:13-26

Pilate called together the chief priests, the rulers and the people, and said to them, "You brought me this man as one who was inciting the people to rebellion. I have examined him in your presence and have found no basis for your charges against him. Therefore, I will punish him and then release him."

John 19: 1-3

Then Pilate took Jesus and had him scourged. And the soldiers wove a crown out of thorns and placed it on his head, and clothed him in a purple cloak, and they came to him and said, "Hail, King of the Jews!" And they beat him repeatedly.

John 19: 6, 15-17

When the chief priests and the guards saw [Jesus] they cried out, "Crucify him, crucify him!" Pilate said to them, "Take him yourselves and crucify him. I find no guilt in him." ... They cried out, "Take him away, take him away! Crucify him!" Pilate said to them, "Shall I crucify your king?" The chief priests answered, "We have no king but Caesar." Then he handed him over to them to be crucified. So they took Jesus, and carrying the cross himself he went out to what is called the Place of the Skull, in Hebrew, Golgotha.

Reflections

Luke 23:32-47

Two other men, both criminals, were also led out with him to be executed. When they came to the place called the Skull, they crucified him there, nailing him to a cross, between two criminals. Jesus said, "Father, forgive them, for they do not know what they are doing."

The people stood watching, and the rulers even sneered at him. They said, "He saved others; let him save himself if he is God's Messiah, the Chosen One." The soldiers also came up and mocked him, saying, "If you are the king of the Jews, save yourself."

And it was now about noon, darkness came over the whole land until three in the afternoon, for the sun stopped shining. The land shook violently and the curtain of the temple was torn in two. Jesus called out with a loud voice, "Father, into your hands I commit my spirit."

When he had said this, he breathed his last.

The Roman guard, seeing what had happened, praised God and said, "Surely this was a righteous man."

God made him
who had no sin
to be sin for us,
so that in him we might
become the righteousness
of God.

2 Corinthians 5:21

FASTING & PRAYER GUIDE

Fasting is a lost art in modern evangelical churches. But it's an important discipline that Christ prescribes for us in the gospels. Matthew 6:1-6, 6:16-18, 9:14-15.

Getting Fasting in Focus: the Aim of our Fast

- 1** - The Focus of fasting is satisfaction in God. Fasting isn't simply abstaining from something. It is an intentional feast on something better than the things we typically hunger for. **Fasting is about seeking greater pleasure** in the one who is the bread of life.
- 2** - The result of fasting is awareness. Putting down the things we habitually turn to for pleasure and comfort turns down the noise in our lives and removes the clutter that distracts us. This new space cultivates a heightened spiritual awareness. It is helpful for us to take note of our emotions and thoughts throughout the fast. Allowing our hunger, our fear, anxiety or 'boredom' to **awaken us to a greater need for God.**

- 3** - Fasting reminds us that we are dependent. We are dependent on something outside of ourselves for life, joy and satisfaction. **Fasting humbles us** as it reveals just how dependent we are on other things for our emotional well-being.
- 4** - Fasting fights against our consumer-driven, 'have it your way' culture and the immediate gratification that we demand. In this fight, **fasting helps build self-control**. A necessary virtue in all areas of life, but especially in our relationship with God and our battle with sin.

Type of Fast you may choose:

Prayerfully choose which fast you will commit to below.

- 36-Hour Food Fast**, Abstaining from food from the conclusion of the Good Friday Service until breakfast on Sunday morning.
- 24-Hour Food Fast**, Abstaining from from food from the conclusion of the Good Friday Service until Dinner Saturday Night -or- eating breakfast Saturday morning but abstaining from lunch and dinner on Saturday and enjoying a later brunch Sunday.
- Lunch Fast**, Abstain from eating for one meal only.
- Technology Fast**, Abstain from TV, movies, social media, video games and other forms of electronic entertainment.

READING

Hebrews 10:16-25.

“This is the covenant I will make with them after that time, says the Lord. I will put my laws in their hearts, and I will write them on their minds.”

Then he adds: “Their sins and lawless acts I will remember no more.”

And where these have been forgiven, sacrifice for sin is no longer necessary. Therefore, brothers and sisters, since we have confidence to enter the Most Holy Place by the blood of Jesus, by a new and living way opened for us through the curtain, that is, his body, and since we have a great priest over the house of God, let us draw near to God with a sincere heart and with the full assurance that faith brings, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water. Let us hold unswervingly to the hope we profess, for he who promised is faithful. And let us consider how we may spur one another on toward love and good deeds, not giving up meeting together, as some are in the habit of doing, but encouraging one another—and all the more as you see the Day approaching.

Q. What strikes you most about the promises of God in this passage?

Q. How is God calling you to grow in your relationship with Him and others?

PRAYER

Journal a prayer of Thanksgiving to God. Consider what He has blessed with you in this season. Consider what He accomplished for you in Jesus.

Pray for your relationship with the family of God at Sojourn. Ask God to purify and mature His people. Ask God to use you to encourage others and strengthen their faith. (Do you have anyone specifically in mind as you pray?)

q. What is God teaching you about Himself during your fast?

q. What are you learning about yourself as you abstain from the things you often turn to first?

q. What has God been teaching you about the people around you?

READING

John 18:1-19:42

When he had finished praying, Jesus left with his disciples and crossed the Kidron Valley. On the other side there was a garden, and he and his disciples went into it. Now Judas, who betrayed him, knew the place, because Jesus had often met there with his disciples. So Judas came to the garden, guiding a detachment of soldiers and some officials from the chief priests and the Pharisees. They were carrying torches, lanterns and weapons. Jesus, knowing all that was going to happen to him, went out and asked them, "Who is it you want?"

"Jesus of Nazareth," they replied.

"I am he," Jesus said. (And Judas the traitor was standing there with them.) When Jesus said, "I am he," they drew back and fell to the ground. Again he asked them, "Who is it you want?" "Jesus of Nazareth," they said. Jesus answered, "I told you that I am he. If you are looking for me, then let these men go." This happened so that the words he had spoken would be fulfilled: "I have not lost one of those you gave me." Then Simon Peter, who had a sword, drew it and struck the high priest's servant, cutting off his right ear.

Jesus commanded Peter, "Put your sword away! Shall I not drink the cup the Father has given me?" Then the detachment of soldiers with its commander and the Jewish officials arrested Jesus. They bound him and brought him first to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jewish leaders that it would be good if one man died for the people.

Simon Peter and another disciple were following Jesus. Because this disciple was known to the high priest, he went with Jesus into the high priest's courtyard, but Peter had to wait outside at the door. The other disciple, who was known to the high priest, came back, spoke to the servant girl on duty there and brought Peter in. "You aren't one of this man's disciples too, are you?" she asked Peter. He replied, "I am not." It was cold, and the servants and officials stood around a fire they had made to keep warm. Peter also was standing with them, warming himself.

Meanwhile, the high priest questioned Jesus about his disciples and his teaching. "I have spoken openly to the world," Jesus replied. "I always taught in synagogues or at the temple, where all the Jews come together. I said nothing in secret. Why question me? Ask those who heard me. Surely they know what I said." When Jesus said this, one of the officials nearby slapped him in the face. "Is this the way you answer the high priest?" he demanded. "If I said something wrong," Jesus replied, "testify as to what is wrong. But if I spoke the truth, why did you strike me?" Then Annas sent him bound to Caiaphas the high priest.

Meanwhile, Simon Peter was still standing there warming himself. So they asked him, "You aren't one of his disciples too, are you?" He denied it, saying, "I am not." One of the high priest's servants, a relative of the man whose ear Peter had cut off, challenged him, "Didn't I see you with him in the garden?" Again Peter denied it, and at that moment a rooster began to crow.

Then the Jewish leaders took Jesus from Caiaphas to the palace of the Roman governor. By now it was early morning, and to avoid ceremonial uncleanness they did not enter the palace, because they wanted to be able to eat the Passover. So Pilate came out to them and asked, "What charges are you bringing against this man?" "If he were not a criminal," they replied, "we would not have handed him over to you." Pilate said, "Take him yourselves and judge him by your own law." "But we have no right to execute anyone," they objected. This took place to fulfill what Jesus had said about the kind of death he was going to die. Pilate then went back inside the palace, summoned Jesus and asked him, "Are you the king of the Jews?" "Is that your own idea," Jesus asked, "or did others talk to you about me?" "Am I a Jew?" Pilate replied. "Your own people and chief priests handed you over to me. What is it you have done?"

Jesus said, "My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jewish leaders. But now my kingdom is from another place." "You are a king, then!" said Pilate. Jesus answered, "You say that I am a king. In fact, the reason I was born and came into the world is to testify to the truth. Everyone on the side of truth listens to me." "What is truth?" retorted Pilate. With this he went out again to the Jews gathered there and said, "I find no basis for a charge against him. But it is your custom for me to release to you one prisoner at the time of the Passover. Do you want me to release 'the king of the

Jews’?” They shouted back, “No, not him! Give us Barabbas!” Now Barabbas had taken part in an uprising.

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

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.” When Jesus came out wearing the crown of thorns and the purple robe, Pilate said to them, “Here is the man!”

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.” 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.”

When Pilate heard this, he was even more afraid, and he went back inside the palace. “Where do you come from?” he asked Jesus, but Jesus gave him no answer.

“Do you refuse to speak to me?” Pilate said. “Don’t you realize I have power either to free you or to crucify you?”

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." 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."

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). It was the day of Preparation of the Passover; it was about noon. "Here is your king," Pilate said to the Jews. 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.

Finally Pilate handed him over to them to be crucified.

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

Pilate had a notice prepared and fastened to the cross. It read: Jesus of nazareth, the king of the jews. 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. 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.”

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

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

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

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. The soldiers therefore came and broke the legs of the first man who had been crucified with Jesus, and then those of the other. But when they came to Jesus and found that he was already dead, they did not break his legs. Instead, one of the soldiers pierced Jesus' side with a spear, bringing a sudden flow of blood and water. 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. These things happened so that the scripture would be fulfilled: "Not one of his bones will be broken," and, as another scripture says, "They will look on the one they have pierced."

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. 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. Taking Jesus' body, the two of them wrapped it, with the spices, in strips of linen. This was in accordance with Jewish burial customs. 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. Because it was the Jewish day of Preparation and since the tomb was nearby, they laid Jesus there.

PRAYER

25

Last Summer, Johnmark Battaglia preached on prayer and challenged Sojourn to pray specifically for 25 people to come to know the Lord this Easter.

Take time to pray for the 25 who will come to know the Lord this Easter.

q. Is there anyone specific that you are including in the 25?

Heavenly father,
We know that it is your desire that all would hear of what Christ has done and that those who are far from you would turn and be saved. We know that it is only your Spirit who can draw us. Only you who can softened hard hearts. Would you drive the gospel of Jesus into the hearts of those who are far from you this Easter? Would you breathe life into dry bones? We pray that 25 people hear, believe and rejoice in new life through faith in Jesus Christ.

Amen.

READING

I Peter 2:22-25.

“He committed no sin, and no deceit was found in his mouth.” When they hurled their insults at him, he did not retaliate; when he suffered, he made no threats. Instead, he entrusted himself to him who judges justly. “He himself bore our sins” in his body on the cross, so that we might die to sins and live for righteousness; “by his wounds you have been healed.” For “you were like sheep going astray,” but now you have returned to the Shepherd and Overseer of your souls.

Q. What strikes you most about Jesus in this passage?

Q. How does this passage describe your relationship with God prior to salvation?

Q. What does it look like to ‘go astray’ from God?

Q. What does mercy look like in this passage?

PRAYER

We are part of a larger family. Take time to pray for the churches gathering in/near Downtown Woodstock this Easter.

CHURCHES

Take time to pray for the churches gathering near/in downtown Woodstock:

- that the gospel would be preached
- that the lost would be saved
- that these churches would grow

- | | |
|---|--|
| <input type="checkbox"/> Woodstock UMC | <input type="checkbox"/> Woodstock City Church |
| <input type="checkbox"/> God's Rolling Thunder | <input type="checkbox"/> Mount of Olives |
| <input type="checkbox"/> Resurrection Anglican | <input type="checkbox"/> Bridgepoint Church |
| <input type="checkbox"/> FBC Woodstock | <input type="checkbox"/> The Rock Church |
| <input type="checkbox"/> Momentum Church
(at the Amphitheater) | <input type="checkbox"/> Woodstock Community |

We are blessed to gather outside in the city we love. Other believers, however, are gathering in secret, under the threat of violence, jail or worse. Pray for the persecuted church gathering this Easter

THE PERSECUTED CHURCH

- | | |
|--|--|
| <input type="checkbox"/> The Church in Iran | <input type="checkbox"/> The Church in Egypt |
| <input type="checkbox"/> The Church in China | <input type="checkbox"/> The Church in Iraq |

PRAYER

Around 80% of our community will not darken the door of a church in 2017. Easter provides that rare opportunity when unchurched-unbelievers will consider attending a service.

EASTER ON THE GREEN

Take time to pray for our Easter service in preparation of Sunday morning.

People. People matter to God and they matter to us.

Take time to pray for **visitors** at Sunday's service. That they would feel welcomed, trust in Jesus and connect to a caring community - whether Sojourn or another church.

Take time to pray for **the hurting** who will be in attendance on Sunday, that they would encounter Jesus and experience hope and healing.

Take time to pray for your **neighbors**, that they would come to know Christ and grow in the faith.

- q. How can you intentionally connect with and serve someone at the Easter service Sunday? Identify an action step and ask God to bless it.

- q. How is God calling you to connect with a neighbor and/or to strengthen your relationship with them? Identify an action step and ask God to bless it.

GOOD
FRIDAY



SOJOURN WOODSTOCK