



# A SERVICE

IN REMEMBRANCE OF  
AND THANKSGIVING FOR

## THE SACRIFICE OF OUR LORD AND SAVIOR JESUS CHRIST

### **Regular Services:**

Sunday Core Seminars, 9:30am  
Sunday Morning, 10:30am  
Sunday Evening, 5:00pm  
Wednesday Night Bible Study, 7:00pm

Mark Dever – Senior Pastor

Jamie Dunlop, Nick Gardner, Chad Pritchard – Associate Pastors  
Joseph Thigpen, Welton Bonner, Troy Maragos, Caleb Morell, Mark Feather –  
Assistant Pastors

Hours: M-F 8:30-5:30

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download sermons, and subscribe to our podcast.*

APRIL 18, 2025

GOOD FRIDAY, 6:00PM

CAPITOL HILL BAPTIST CHURCH

## SERVICE NOTES

Welcome to Capitol Hill Baptist Church and to our service devoted to meditating on the supremacy of our Savior, Jesus Christ. At this time of year, Christians traditionally have remembered the passion and death of Jesus. How can we claim to gather to celebrate the excellency of someone who was publicly humiliated and suffered a horrible death?

A crucified Savior seems to be a contradiction in terms. The first century Jews were scandalized by the claim that their Messiah was accursed and nailed to the cross. Gentiles (non-Jews) simply regarded the claims of Christianity as foolishness. But the disciples understood that Jesus Christ came as the One who spoke to God the Father in our defense. Jesus is the atoning sacrifice for our sins. He bore our sins in his own body on the cross. Now, he has been exalted to the highest place.

Our service this evening follows the narrative in John's Gospel. We will consider who Jesus was, why he entered into the world, and what his death achieved.

The congregation will sing the hymns indicated with no verbal instructions given. The pianist will play one complete verse of each hymn instrumentally as an introduction before we stand and begin singing. We invite you to prepare your heart in quiet meditation.

**PREACHER:** JAMIE DUNLOP

### SCRIPTURE READERS:

HOPE WILSON  
TAYLOR HARTLEY  
HANNAH MITCHELL  
LUKE HOLLAND

**PIANIST:** NATHANIEL MACARTHUR

## FINAL HYMN\* | MAN OF SORROWS, LAMB OF GOD

\*(Congregation remains seated and begins to sing after the one-verse instrumental introduction)



1. Man of sor-rows, Lamb of God, by His own be-trayed;  
2. Si-lent as He stood ac-cused, beat-en, mocked and scorned;  
3. Sent of hea-ven God's own Son to pur-chase and re-deem,  
4. See the stone is rolled a-way, be-hold the em-pty tomb;

The sin of man and wrath of God have been on Je-sus laid.  
Bow-ing to the Fath-er's will, He took a crown of thorns.  
And rec-on-cile the sin-ful ones who nailed Him to that tree.  
Hal-le-lu-jah, God be praised; He's ri-sen from the grave!

Oh that rug-ged cross, my sal-va-tion, where Your love poured out o-ver me;

Now my soul cries out: "Hal-le-lu-jah! Praise and hon-or un-to Thee!"

Words & Music: Matt Crocker & Brooke Ligertwood, © 2012, Admin. by Capitol CMG Publishing (CCLI# 264766)

**BENEDICTION & SILENT REFLECTION:** After the benediction, we will spend the next few moments silently reflecting on our time together this evening. The piano will resume to mark the conclusion of the service.

## HYMN\* | JUST AS I AM

\*(Congregation remains seated and begins to sing after the one-verse instrumental introduction)



1. Just as I am, with - out one plea, But that Thy  
2. Just as I am, and wait - ing not To rid my  
3. Just as I am, tho' tossed a - bout With man - y a  
4. Just as I am, poor, wretch - ed, blind; Sight, rich - es,  
5. Just as I am, Thou wilt re - ceive, Wilt wel - come,  
6. Just as I am, Thy love un - known Hath bro - ken

blood was shed one for me, And that Thou bidd'st me  
can soul of many dark a doubt, To whose blood and  
con - flict, many a doubt, Fight - ings with - in and  
heal - ing of the mind, Yea, all I need in  
par - don, cleanse, re - lieve, Be - cause Thy prom - ise  
ev - 'ry bar - rier down; Now to be Thine, yea,

come to Thee, O Lamb of God, I come! I come!  
cleanse each spot, O Lamb of God, I come! I come!  
fears with - out, O Lamb of God, I come! I come!  
Thee to find, O Lamb of God, I come! I come!  
I be - lieve, O Lamb of God, I come! I come!  
Thine a - lone, O Lamb of God, I come! I come!

Words: Charlotte Elliot (1789-1871); Music: William B. Bradbury (1816-1868), Public Domain

## GOOD FRIDAY | ORDER OF SERVICE

### PRELUDE | INSTRUMENTAL

### WELCOME AND OPENING PRAYER

### CALL TO WORSHIP | AH, HOLY JESUS, HOW HAST THOU OFFENDED\*

\*Congregation rises to sing at the end of the one-verse instrumental introduction



1. Ah, ho - ly Je - sus, how hast Thou of - fend - ed,  
2. Who was the guilt - y? Who brought this up - on Thee?  
3. For me, kind Je - sus, was Thy in - car - na - tion,  
4. There - fore, kind Je - sus, since I can - not pay Thee,

That man to judge Thee hath in hate pre - tend - ed? By foes de -  
A - las, my trea - son, Je - sus, hath un - done Thee! 'Twas I, Lord  
Thy mor - tal sor - row, and Thy life's ob - la - tion; Thy death of  
I do a - dore Thee, and will ev - er pray Thee, Think on Thy

rid - ed, by Thine own re - ject - ed, O most af - flict - ed!  
Je - sus, I it was de - nied Thee; I cru - ci - fied Thee.  
an - guish and Thy bit - ter pas - sion, For my sal - va - tion.  
pit - y and Thy love un - swerv - ing, Not my de - serv - ing.

Words: Johann Heermann (c. 1630), Tr. Robert S. Bridges (1899), based on Jean de Fecamp (d. 1078)

Music: Johann Crüger (1640), Public Domain

## THE FIRST READING | JOHN 18:1-18

### BETRAYAL AND ARREST OF JESUS

When Jesus had spoken these words, he went out with his disciples across the brook Kidron, where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, for Jesus often met there with his disciples. So Judas, having procured a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons. Then Jesus, knowing all that would happen to him, came forward and said to them, "Whom do you seek?" They answered him, "Jesus of Nazareth." Jesus said to them, "I am he." Judas, who betrayed him, was standing with them. When Jesus said to them, "I am he," they drew back and fell to the ground. So he asked them again, "Whom do you seek?" And they said, "Jesus of Nazareth." Jesus answered, "I told you that I am he. So, if you seek me, let these men go." This was to fulfill the word that he had spoken: "Of those whom you gave me I have lost not one." Then Simon Peter, having a sword, drew it and struck the high priest's servant and cut off his right ear. (The servant's name was Malchus.) So Jesus said to Peter, "Put your sword into its sheath; shall I not drink the cup that the Father has given me?"

So the band of soldiers and their captain and the officers of the Jews arrested Jesus and bound him. First they led him to Annas, for he was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had advised the Jews that it would be expedient that one man should die for the people.

Simon Peter followed Jesus, and so did another disciple. Since that disciple was known to the high priest, he entered with Jesus into the courtyard of the high priest, but Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the servant girl who kept watch at the door, and brought Peter in. The servant girl at the door said to Peter, "You also are not one of this man's disciples, are you?" He said, "I am not." Now the servants and officers had made a charcoal fire, because it was cold, and they were standing and warming themselves. Peter also was with them, standing and warming himself.

## The Lord's Supper | Church Covenant

Having, as we trust, been brought by Divine Grace to repent and believe in the Lord Jesus Christ and to give up ourselves to Him, and having been baptized upon our profession of faith, in the name of the Father and of the Son and of the Holy Spirit, we do now, relying on His gracious aid, solemnly and joyfully renew our covenant with each other.

We will work and pray for the unity of the Spirit in the bond of peace.

We will walk together in brotherly love, as becomes the members of a Christian Church; exercise an affectionate care and watchfulness over each other and faithfully admonish and entreat one another as occasion may require.

We will not forsake the assembling of ourselves together, nor neglect to pray for ourselves and others.

We will endeavor to bring up such as may at any time be under our care, in the nurture and admonition of the Lord, and by a pure and loving example to seek the salvation of our family and friends.

We will rejoice at each other's happiness and endeavor with tenderness and sympathy to bear each other's burdens and sorrows.

We will seek, by Divine aid, to live carefully in the world, denying ungodliness and worldly lusts, and remembering that, as we have been voluntarily buried by baptism and raised again from the symbolic grave, so there is on us a special obligation now to lead a new and holy life.

We will work together for the continuance of a faithful evangelical ministry in this church, as we sustain its worship, ordinances, discipline and doctrines. We will contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the Gospel through all nations.

We will, when we move from this place, as soon as possible unite with some other church where we can carry out the spirit of this covenant and the principles of God's Word.

May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with us all. Amen.

*\*Communion bread contains only wheat flour. Gluten-free wafers are available at the back or from an usher.*

\*Congregation rises to sing at the end of the one-verse instrumental introduction



1. My song is love un - known, my Sa - viour's love to me; love
2. He came from His blest throne sal - va - tion to be - stow; but
3. Some- times they strew His way, and His strong prais - es sing; re -
4. Why, what hath my Lord done? What makes this rage and spite? He
5. They rise and needs will have my dear Lord made a - way; a
6. In life, no house, no home my Lord on earth might have; in
7. Here might I stay and sing, no sto - ry so di - vine; nev -



1. to the love - less shown, that they might love - ly be. O
2. men made strange, and none the longed- for Christ would know: But
3. sound- ing all the day ho - san - nas to their King: Then
4. made the lame to run, He gave the blind their sight. Sweet
5. mur - der - er they save, the Prince of life they slay; Yet
6. death, no friend - ly tomb, but what a strang - er gave. What
7. er was love, dear King! Nev - er was grief like Thine. This



1. who am I, that for my sake my Lord should take frail flesh, and die?
2. O! my Friend, my Friend in - deed, who at my need His life did spend.
3. "Cru - ci - fy!" is all their breath, and for His death they thirst and cry.
4. in - ju - ries! Yet they at these them - selves dis - please and 'gainst Him rise.
5. stead - fast He to suf - fering goes that He His foes from thence might free.
6. may I say? Heav'n was His home; but mine the tomb where - in He lay.
7. is my Friend, in whose sweet praise I all my days could glad - ly spend.



## THE SECOND READING | JOHN 18:19-40

### JESUS IS BEFORE THE HIGH PRIEST AND PILATE

The high priest then questioned Jesus about his disciples and his teaching. Jesus answered him, "I have spoken openly to the world. I have always taught in synagogues and in the temple, where all Jews come together. I have said nothing in secret. Why do you ask me? Ask those who have heard me what I said to them; they know what I said." When he had said these things, one of the officers standing by struck Jesus with his hand, saying, "Is that how you answer the high priest?" Jesus answered him, "If what I said is wrong, bear witness about the wrong; but if what I said is right, why do you strike me?" Annas then sent him bound to Caiaphas the high priest.

Now Simon Peter was standing and warming himself. So they said to him, "You also are not one of his disciples, are you?" He denied it and said, "I am not." One of the servants of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" Peter again denied it, and at once a rooster crowed.

Then they led Jesus from the house of Caiaphas to the governor's headquarters. It was early morning. They themselves did not enter the governor's headquarters, so that they would not be defiled, but could eat the Passover. So Pilate went outside to them and said, "What accusation do you bring against this man?" They answered him, "If this man were not doing evil, we would not have delivered him over to you." Pilate said to them, "Take him yourselves and judge him by your own law." The Jews said to him, "It is not lawful for us to put anyone to death." This was to fulfill the word that Jesus had spoken to show by what kind of death he was going to die.

So Pilate entered his headquarters again and called Jesus and said to him, "Are you the King of the Jews?" Jesus answered, "Do you say this of your own accord, or did others say it to you about me?" Pilate answered, "Am I a Jew? Your own nation and the chief priests have delivered you over to me. What have you done?" Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my kingdom is not from the world." Then Pilate said to him, "So you are a king?"

## RESPONSE\* | SEE THE DESTINED DAY ARISE

*\*Congregation rises to sing at the end of the one-verse instrumental introduction*



1. See the des - tined day a - rise! See a wil - ling sac - ri - fice!  
2. Who but Christ had dared to drain, steeped in gall, the cup of pain,  
3. Ho - ly Je - sus, grant us grace in that sac - ri - fice to place



Je - sus, to re - deem our loss, hangs up - on the shame - ful cross;  
And with ten - der bo - dy bear thorns, and nails, and pierc - ing spear?  
All our trust for life re - newed, Par - doned sin, and prom - ised good.



Je - sus, who but You could bear wrath so great and just - ice fair?  
Slain for us, the wa - ter flowed, ming - led from your side with blood;  
Grant us grace to sing your praise, 'round your throne through end - less days,



Ev - ery pang and bit - ter throe, fin - ish - ing your life of woe?  
Sign to all at - tes - ting eyes of the fin - ished sac - ri - fice.  
Ev - er with the sons of light: "Bless - ing, hon - or, glo - ry, might!"



Hal - le - lu - jah! Hal - le - lu - jah! Lamb of God for sin - ners slain!



Hal - le - lu - jah! Hal - le - lu - jah! Je - sus Christ, we praise your name!

*Words (verses): Venantius Fortunatus (c. 530-c. 600), tr. Richard Mant (1837), Public Domain;  
Words (chorus) and Music: © Matt Merker, 2014*

## THE FOURTH READING | JOHN 19:16B-37

### JESUS IS CRUCIFIED

So they took Jesus, and he went out, bearing his own cross, to the place called The Place of a Skull, which in Aramaic is called Golgotha. There they crucified him, and with him two others, one on either side, and Jesus between them. Pilate also wrote an inscription and put it on the cross. It read, “Jesus of Nazareth, the King of the Jews.” Many of the Jews read this inscription, for the place where Jesus was crucified was near the city, and it was written in Aramaic, in Latin, and in Greek. So the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but rather, ‘This man said, I am King of the Jews.’” Pilate answered, “What I have written I have written.”

When the soldiers had crucified Jesus, they took his garments and divided them into four parts, one part for each soldier; also his tunic. But the tunic was seamless, woven in one piece from top to bottom, so they said to one another, “Let us not tear it, but cast lots for it to see whose it shall be.” This was to fulfill the Scripture which says,

“They divided my garments among them,  
and for my clothing they cast lots.”

So the soldiers did these things, but standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, “Woman, behold, your son!” Then he said to the disciple, “Behold, your mother!” And from that hour the disciple took her to his own home.

After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), “I thirst.” A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth. When Jesus had received the sour wine, he said, “It is finished,” and he bowed his head and gave up his spirit.

Since it was the day of Preparation, and so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken and that they might be taken away. So the soldiers came and broke the legs of the first, and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. But one of the soldiers pierced his side with a spear, and at once there came out blood and water. He who saw it has borne witness—his testimony is true, and he knows that he is telling the truth—that you also may believe. For these things took place that the Scripture might be fulfilled: “Not one of his bones will be broken.” And again another Scripture says, “They will look on him whom they have pierced.”

Jesus answered, “You say that I am a king. For this purpose I was born and for this purpose I have come into the world—to bear witness to the truth. Everyone who is of the truth listens to my voice.” Pilate said to him, “What is truth?”

After he had said this, he went back outside to the Jews and told them, “I find no guilt in him. But you have a custom that I should release one man for you at the Passover. So do you want me to release to you the King of the Jews?” They cried out again, “Not this man, but Barabbas!” Now Barabbas was a robber.

### RESPONSE\* | ALAS, AND DID MY SAVIOUR BLEED

*\*Congregation rises to sing at the end of the one-verse instrumental introduction*

1. A - las, and did my Sav - ior bleed And did my Sov - reign die?  
2. Was it for crimes that I had done He groaned up - on the tree?  
3. Well might the sun in dark - ness hide, And shut His glo - ries in,  
4. But drops of grief can ne'er re - pay The debt of love I owe;

Would He de - vote that sa - cred head For sin - ners such as I?  
A - maz - ing pit - y, grace un - known, And love be - yond de - gree!  
When Christ the might - y Mak - er died For man, the crea - ture's sin.  
Here, Lord, I give my - self a - way, 'Tis all that I can do.



## THE THIRD READING | JOHN 19:1-16A

### JESUS DELIVERED TO BE CRUCIFIED

Then Pilate took Jesus and flogged him. And the soldiers twisted together a crown of thorns and put it on his head and arrayed him in a purple robe. They came up to him, saying, "Hail, King of the Jews!" and struck him with their hands. Pilate went out again and said to them, "See, I am bringing him out to you that you may know that I find no guilt in him." So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Behold the man!" When the chief priests and the officers saw him, they cried out, "Crucify him, crucify him!" Pilate said to them, "Take him yourselves and crucify him, for I find no guilt in him." The Jews answered him, "We have a law, and according to that law he ought to die because he has made himself the Son of God." When Pilate heard this statement, he was even more afraid. He entered his headquarters again and said to Jesus, "Where are you from?" But Jesus gave him no answer. So Pilate said to him, "You will not speak to me? Do you not know that I have authority to release you and authority to crucify you?" Jesus answered him, "You would have no authority over me at all unless it had been given you from above. Therefore he who delivered me over to you has the greater sin."

From then on Pilate sought to release him, but the Jews cried out, "If you release this man, you are not Caesar's friend. Everyone who makes himself a king opposes Caesar." So when Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called The Stone Pavement, and in Aramaic Gabbatha. Now it was the day of Preparation of the Passover. It was about the sixth hour. He said to the Jews, "Behold your King!" They cried out, "Away with him, away with him, crucify him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar." So he delivered him over to them to be crucified.

## RESPONSE\* | O SACRED HEAD, NOW WOUNDED

\*Congregation rises to sing at the end of the one-verse instrumental introduction

1. O sa - cred Head, now wound - ed, With grief and shame weighed down,  
2. What Thou, my Lord, hast suf - fered Was all for sin - ners' gain:  
3. What lan - guage shall I bor - row To thank Thee, dear - est Friend,

Now scorn - ful - ly sur - round - ed With thorns, Thine on - ly crown;  
Mine, mine was the trans - gres - sion, But Thine the dead - ly pain;  
For this Thy dy - ing sor - row, Thy pit - y with - out end?

How pale Thou art with an - guish, With sore a - buse and scorn!  
Lo, here I fall, my Sav - ior! 'Tis I de - serve Thy place;  
O make me Thine for - ev - er, And should I faint - ing be,

How does that vis - age lan - guish Which once was bright as morn!  
Look on me with Thy fa - vor, Vouch - safe to me Thy grace.  
Lord, let me nev - er, nev - er Out - live my love to Thee.

Words: P. Gerhardt (1607-1676), based on a Medieval Latin poem

Music: melody by H.L. Hassler (1564-1612), harmony by J.S. Bach (1685-1750) Public Domain