

Pastor Andrew Gilliland
Charing Cross Pastoral Charge – In-Person & Online
02 April 2021

Scripture:
John 18 & 19

Welcome & Call to Worship

Hello everybody and welcome to our Good Friday service. I hope you are all doing well. This morning we continue with our week of Easter messages as we are going to read and talk about the final day or so of Jesus' life according to the Gospel of John as He is arrested, questioned, handed over, crucified and buried. I have broken up the 2 chapters of John for today's service into 5 parts, so we will read a part of it and I will say something about that. We will do that 5 times in total.

Leave us a comment though say hi to one another, #TheCross and if you do not know what a hashtag it, it is when you use the # sign with a word or in this case two words followed after it with no spaces and when you do that it creates something you can click on and see others who have posted that same hashtag in other posts.

We are going to begin this morning by singing a song:

Music

VU 211 – Crown Him with Many Crowns

Part 1 – Jesus is Arrested

John 18: 1-18

18 When Jesus finished praying, he went with his followers across the Kidron Valley. On the other side there was a garden, and Jesus and his followers went into it.

² Judas knew where this place was, because Jesus met there often with his followers. Judas was the one who turned against Jesus. ³ So Judas came there with a group of soldiers and some guards from the leading priests and the Pharisees. They were carrying torches, lanterns, and weapons.

⁴ Knowing everything that would happen to him, Jesus went out and asked, “Who is it you are looking for?”

⁵ They answered, “Jesus from Nazareth.”

“I am he,” Jesus said. (Judas, the one who turned against Jesus, was standing there with them.) ⁶ When Jesus said, “I am he,” they moved back and fell to the ground.

⁷ Jesus asked them again, “Who is it you are looking for?”

They said, “Jesus of Nazareth.”

⁸ “I told you that I am he,” Jesus said. “So if you are looking for me, let the others go.” ⁹ This happened so that the words Jesus said before would come true: “I have not lost any of the ones you gave me.”

¹⁰ Simon Peter, who had a sword, pulled it out and struck the servant of the high priest, cutting off his right ear. (The servant’s name was Malchus.) ¹¹ Jesus said to Peter, “Put your sword back. Shouldn’t I drink the cup the Father gave me?”

¹² Then the soldiers with their commander and the guards arrested Jesus. They tied him ¹³ and led him first to Annas, the father-in-law of Caiaphas, the high priest that year. ¹⁴ Caiaphas was the one who told the Jews that it would be better if one man died for all the people.

¹⁵ Simon Peter and another one of Jesus’ followers went along after Jesus. This follower knew the high priest, so he went with Jesus into the high priest’s courtyard. ¹⁶ But Peter waited outside near the door. The follower who knew the high priest came back outside, spoke to the girl at the door, and brought Peter

inside. ¹⁷ The girl at the door said to Peter, “Aren’t you also one of that man’s followers?”

Peter answered, “No, I am not!”

¹⁸ It was cold, so the servants and guards had built a fire and were standing around it, warming themselves. Peter also was standing with them, warming himself.

The wicked rebellion of the world against the claim of God is about to reach its awful climax in the murder of the Son of God. It is only what follows though that the darkness of the world can be overcome. Last night as we talked about Jesus sharing a final meal with His followers and washing their feet and how He had sent Judas off to complete his wicked deeds and now today we find Jesus in a place that is well known to Him and His followers as He met with His disciples in that place often.

John gives us this wonderful understanding that Jesus is actually in control here and is essentially offering Himself up with no large crowds present to rise to His support. It is nighttime after all when these events begin and this works well for the soldiers and temple authorities because they do not want to stir an uprising of the common people either.

The soldiers, guards and leading priests and Pharisees approach the place with torches, weapons and lanterns. Jesus can probably see them coming from a distance and knows that His time has come. It is a time though that He is prepared for and has even planned at some level. Jesus approaches the soon to be captors and makes no attempt at running away, hiding or defending Himself. Instead, Jesus takes charge and offers Himself. The other three Gospels of Matthew, Mark and Luke all mention Judas betraying Jesus with a kiss but John does not include this detail.

Jesus says that He is Jesus of Nazareth, the one they are looking for and then shows care and concern for His followers. Even as Jesus faces His imminent death, His main concern as the Good Shepherd is for His sheep. “Take me, I am Jesus of Nazareth the one you seek but leave my followers alone, you have no need to include them in all of this.”

Peter, always quick to act, takes out the sword he was carrying and strikes out against those who have come to arrest Jesus. In this moment Peter expresses great courage and loyalty towards Jesus but it is a small gesture with no chance of

stopping or even delaying the coming events. With the soldiers of the Roman army present as well as the temple leaders, Pharisees and their own guards they easily outnumber Jesus and the disciples and the soldiers are trained for combat. As courageous of an act as this is from Peter for Jesus it is essentially all for nothing.

Jesus offers Peter a gentle rebuke for his actions because Jesus has no intention of trying to avoid what will happen next. If Jesus wanted to run and hide He could have. If Jesus wanted to raise up an army of people He could have. Jesus, if He wanted to, could have called down all the angels from Heaven to protect Him, but He doesn't. Jesus is fully prepared for the coming events and even controls the situation of His arrest. Peter follows Jesus and the people who have arrested Him and denies knowing Jesus for the first time as Jesus is brought to Annas the previous High-Priest and the questions begin...

Part 2 – Jesus is Questioned

John 18: 19-27

¹⁹ The high priest asked Jesus questions about his followers and his teaching. ²⁰ Jesus answered, “I have spoken openly to everyone. I have always taught in synagogues and in the Temple, where all the Jews come together. I never said anything in secret. ²¹ So why do you question me? Ask the people who heard my teaching. They know what I said.”

²² When Jesus said this, one of the guards standing there hit him. The guard said, “Is that the way you answer the high priest?”

²³ Jesus answered him, “If I said something wrong, then show what it was. But if what I said is true, why do you hit me?”

²⁴ Then Annas sent Jesus, who was still tied, to Caiaphas the high priest.

²⁵ As Simon Peter was standing and warming himself, they said to him, “Aren't you one of that man's followers?”

Peter said it was not true; he said, “No, I am not.”

²⁶ One of the servants of the high priest was there. This servant was a relative of the man whose ear Peter had cut off. The servant said, “Didn't I see you with him in the garden?”

²⁷ Again Peter said it wasn't true. At once a rooster crowed.

Jesus is first brought to the previous high-priest Annas who conducts this first interrogation. Annas pursues two lines of questions, the first about Jesus' followers, the second about Jesus' teaching. Once again, as earlier, Jesus refuses to mention anything about His followers. Jesus does not want them to be implicated in any of this because Jesus is the Good Shepherd and He serves to protect His sheep.

When it comes to Jesus' teaching He points out what is true, that He has always taught publicly in the synagogues and temple. His teachings were public knowledge, He never tried to hide them. It is at this time that Jesus is struck by one of the guards present. This is an unnecessary reaction by the guard but is perhaps a lead up to the events still to come which will be far more painful and far more brutal. Jesus offers no physical defense of Himself and only says that He has spoken truth so why is He being hit for that? "Why do you hit me? If I said something wrong, if I said something untruthful tell me but if what I said is true, why do you hit me?" In this sequence of events, we see Jesus essentially calling for a fair and just trial, something He is never properly granted.

The scene immediately turns to Peter who is still by the fire outside to keep warm. Peter is questioned two more times by people about being Jesus' follower and twice Peter denies it. After the second time a rooster crowed immediately as what Jesus said would come true earlier that evening has come true. Peter has denied knowing Jesus three times. These two different stories that John talks about side by side, of Peter and Jesus stand in stark contrast to each other. As one commentary puts it, "Jesus testifies faithfully as Peter denies pathetically." Jesus stands up to His questioners while Peter cowers to his and denies even knowing Jesus not once, not twice but now three times.

It is in this moment that Jesus needed Peter the most that Peter turns his back and walks away. The darkness that lingered last night over the last supper and the betrayal of Judas still lingers but has now affected Peter. With that rooster crow though the morning has come and the narrative continues...

Part 3 – Jesus is Handed Over

John 18: 28 – 19: 16a

²⁸ Early in the morning they led Jesus from Caiaphas's house to the Roman governor's palace. They would not go inside the palace, because they did not want to make themselves unclean; they wanted to eat the Passover meal. ²⁹ So Pilate went outside to them and asked, "What charges do you bring against this man?"

³⁰ They answered, “If he were not a criminal, we wouldn’t have brought him to you.”

³¹ Pilate said to them, “Take him yourselves and judge him by your own law.”

“But we are not allowed to put anyone to death,” the Jews answered. ³² (This happened so that what Jesus said about how he would die would come true.)

³³ Then Pilate went back inside the palace and called Jesus to him and asked, “Are you the king of the Jews?”

³⁴ Jesus said, “Is that your own question, or did others tell you about me?”

³⁵ Pilate answered, “I am not one of you. It was your own people and their leading priests who handed you over to me. What have you done wrong?”

³⁶ Jesus answered, “My kingdom does not belong to this world. If it belonged to this world, my servants would have fought to keep me from being given over to the Jewish leaders. But my kingdom is from another place.”

³⁷ Pilate said, “So you are a king!”

Jesus answered, “You are the one saying I am a king. This is why I was born and came into the world: to tell people the truth. And everyone who belongs to the truth listens to me.”

³⁸ Pilate said, “What is truth?” After he said this, he went out to the crowd again and said to them, “I find nothing against this man. ³⁹ But it is your custom that I free one prisoner to you at Passover time. Do you want me to free the ‘king of the Jews’?”

⁴⁰ They shouted back, “No, not him! Let Barabbas go free!” (Barabbas was a robber.)

19 Then Pilate ordered that Jesus be taken away and whipped. ² The soldiers made a crown from some thorny branches and put it on Jesus’ head and put a purple robe around him. ³ Then they came to him many times and said, “Hail, King of the Jews!” and hit him in the face.

⁴ Again Pilate came out and said to them, “Look, I am bringing Jesus out to you. I want you to know that I find nothing against him.” ⁵ So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, “Here is the man!”

⁶ When the leading priests and the guards saw Jesus, they shouted, “Crucify him! Crucify him!”

But Pilate answered, “Crucify him yourselves, because I find nothing against him.”

⁷ The leaders answered, “We have a law that says he should die, because he said he is the Son of God.”

⁸ When Pilate heard this, he was even more afraid. ⁹ He went back inside the palace and asked Jesus, “Where do you come from?” But Jesus did not answer him. ¹⁰ Pilate said, “You refuse to speak to me? Don’t you know I have power to set you free and power to have you crucified?”

¹¹ Jesus answered, “The only power you have over me is the power given to you by God. The man who turned me in to you is guilty of a greater sin.”

¹² After this, Pilate tried to let Jesus go. But some in the crowd cried out, “Anyone who makes himself king is against Caesar. If you let this man go, you are no friend of Caesar.”

¹³ When Pilate heard what they were saying, he brought Jesus out and sat down on the judge’s seat at the place called The Stone Pavement. (In the Hebrew language the name is Gabbatha.) ¹⁴ It was about noon on Preparation Day of Passover week. Pilate said to the crowd, “Here is your king!”

¹⁵ They shouted, “Take him away! Take him away! Crucify him!”

Pilate asked them, “Do you want me to crucify your king?”

The leading priests answered, “The only king we have is Caesar.”

¹⁶ So Pilate handed Jesus over to them to be crucified.

This is our longest continuous segment of Scripture this morning and is filled with conversations between Pilate and Jesus and Pilate and the Jewish leaders who have brought Jesus to Pilate because Rome maintains total control and authority over capital punishment and the death penalty. The Jewish leaders want

to kill Jesus but they cannot do that without Pilate's approval and authority. Pilate asks plainly and clearly, "what charges do you bring against this man?"

The leaders answer somewhat softly to say that this Jesus is a criminal, we would not bring Him to you if He was not a criminal. This is basically the same thing as saying, just trust us, He is a bad man, He has broken the law and He deserves to be put to death. Pilate goes back into the place he is staying and calls Jesus inside to him and this begins the first conversation between Jesus and Pilate and Pilate gets straight to the point, straight to the main issue, "Are you King of the Jews?"

Jesus, as He has done already through this sequence of events, takes some control over the situation at this moment asking Pilate, "is this your own question, or is this a question from the people who brought me to you?" This could have put Pilate on the defensive a bit, but Jesus is essentially challenging him to think for himself and not listen to what others might have said. Pilate issues a statement in which he points out that he never asked for this. "Jesus, the Jewish leaders, your leaders, have handed you over to me. I never asked for this, I have no claim over you, what is it that you have done?" Pilate seems to be trying to make sense of the situation.

Jesus answers Pilate by suggesting that yes He is a King but that His Kingdom is not of this world. Jesus does not lie or mislead Pilate. Indeed, Jesus admits to being a King, but also says that Pilate, and through Pilate Rome, has nothing to be worried about because Jesus' Kingdom is of a different world compared to Rome's kingdom. Pilate is likely confused at this and simply replies, "so, you are a king?" Jesus responds that He has only come into this world to tell people the truth, anyone who belongs to the truth will listen to me.

It is at this moment Pilate asks a significant question, but it is one that is left essentially unanswered and it seems likely that Pilate asked it in a rhetorical and probably sarcastic and dismissive way. "What is truth?" Pilate leaves to go back outside to speak with the crowd, he doesn't give Jesus a chance to answer the significant question. Pilate announces to the crowd, "I find nothing against this man but I will free one prisoner as is the custom. Shall I free Jesus, the king of the Jews?" The people though demand Barabbas a robber and murderer to be set free. The guilty man Barabbas is set free while the innocent man, Jesus is sentenced to death, a punishment that Barabbas himself should have received.

It is at this time that Pilate has Jesus flogged for the first time. Some of what I read actually suggested that this was an act of mercy from Pilate towards Jesus, not because flogging is something good to go through, it is barbaric and in some cases could even kill a person but being flogged would be better than crucifixion which would definitely lead to death. It is possible that Pilate is flogging Jesus here to try and avoid crucifixion and the death penalty. Pilate still finds no charge against Jesus as Jesus is not guilty of anything.

The Romans did have three different terms for three different types of flogging. The lightest beating would be for the lightest offences, the second level would be a much more serious beating for much more serious crimes and the third and final kind would be the most terrible of all and was administered as a preliminary to crucifixion. We do not know for sure what type of flogging Jesus received here but if it was the most gruesome one it was described in one commentary like this, “the victim [would be] stripped, bound to a post or pillar, and beaten by a number of torturers until the torturer grew tired and the flesh from the victim hung in bleeding shreds.” If you have ever watched the movie *The Passion of the Christ* by Mel Gibson this is the type of flogging that Jesus received in that movie, the worst and most terrible one but the Gospel of John is unclear on the level of flogging Jesus received.

After this flogging Jesus becomes a sort of plaything for the soldiers present. They openly mock and scorn Jesus as a king by placing a crown of thorns on His head, place upon Him a purple robe (an expensive fabric generally meant for royalty) and they shout “hail, the king of the Jews” at Him. The crown is believed to have been made out of the date palm which could have jagged spikes up to 12 inches in length. All this essentially to not only to mock and scorn Jesus but also show that He is no king. Pilate turns back to the Jewish leaders now and says that he finds no reason to persecute Jesus further and Jesus is brought out with him for all to see beaten, bruised and bloodied. A way of showing the people how pathetic Jesus is, this man is no danger to me or to you. I am gonna let Him go free now.

The leaders though continue to demand that Jesus be crucified and Pilate essentially concedes saying that they can do what they want but he won't do it. Basically, if you want to do it go ahead I am not going to stop you and this leads to another conversation between Jesus and Pilate where Pilate asks Jesus where He is from? Jesus gives no answer which probably angers Pilate a bit, and so Pilate tried to persuade Jesus further. “You do know that I have the power to release You or have You crucified don't you? Answer me.” Jesus, as before, answer truthfully, “Pilate, the only power you have has been given to you from above.”

Pilate is still convinced that Jesus is innocent and still seeks to release Him. It seems that Pilate still wants to set Jesus free, perhaps Pilate was impressed by Jesus' answers and sees Jesus as a good, reasonable and wise man. The Jewish leaders who brought Jesus to Pilate though persist and threaten to go higher up the chain of command. "Pilate, if you do not do this you are no friend of Caesar", who is Pilate's boss and the Roman ruler at the time Tiberius Caesar and so Pilate essentially admits defeat.

It is about noon now and so this back and forth between Jesus, Pilate and the Jewish authorities has been going on for about 4-6 hours and Jesus is handed over to be crucified and so we continue reading.

Part 4 – Jesus is Crucified

John 19: 16b-37

The soldiers took charge of Jesus. ¹⁷ Carrying his own cross, Jesus went out to a place called The Place of the Skull, which in the Hebrew language is called Golgotha. ¹⁸ There they crucified Jesus. They also crucified two other men, one on each side, with Jesus in the middle. ¹⁹ Pilate wrote a sign and put it on the cross. It read: JESUS OF NAZARETH, THE KING OF THE JEWS. ²⁰ The sign was written in Hebrew, in Latin, and in Greek. Many of the people read the sign, because the place where Jesus was crucified was near the city. ²¹ The leading priests said to Pilate, "Don't write, 'The King of the Jews.' But write, 'This man said, 'I am the King of the Jews.'""

²² Pilate answered, "What I have written, I have written."

²³ After the soldiers crucified Jesus, they took his clothes and divided them into four parts, with each soldier getting one part. They also took his long shirt, which was all one piece of cloth, woven from top to bottom. ²⁴ So the soldiers said to each other, "We should not tear this into parts. Let's throw lots to see who will get it." This happened so that this Scripture would come true:

"They divided my clothes among them,
and they threw lots for my clothing." *Psalm 22:18*

So the soldiers did this.

²⁵ Standing near his cross were Jesus' mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene. ²⁶ When Jesus saw his mother and the follower he loved standing nearby, he said to his mother, "Dear woman, here is your

son.”²⁷ Then he said to the follower, “Here is your mother.” From that time on, the follower took her to live in his home.

²⁸ After this, Jesus knew that everything had been done. So that the Scripture would come true, he said, “I am thirsty.”²⁹ There was a jar full of vinegar there, so the soldiers soaked a sponge in it, put the sponge on a branch of a hyssop plant, and lifted it to Jesus’ mouth.³⁰ When Jesus tasted the vinegar, he said, “It is finished.” Then he bowed his head and died.

³¹ This day was Preparation Day, and the next day was a special Sabbath day. Since the religious leaders did not want the bodies to stay on the cross on the Sabbath day, they asked Pilate to order that the legs of the men be broken and the bodies be taken away.³² So the soldiers came and broke the legs of the first man on the cross beside Jesus. Then they broke the legs of the man on the other cross beside Jesus.³³ But when the soldiers came to Jesus and saw that he was already dead, they did not break his legs.³⁴ But one of the soldiers stuck his spear into Jesus’ side, and at once blood and water came out.³⁵ (The one who saw this happen is the one who told us this, and whatever he says is true. And he knows that he tells the truth, and he tells it so that you might believe.)³⁶ These things happened to make the Scripture come true: “Not one of his bones will be broken.”³⁷ And another Scripture says, “They will look at the one they stabbed.”

The Roman soldiers now take charge of Jesus, likely a group of 4 soldiers would be in charge of Him from here on. Jesus has to carry His own cross, but this is probably only the horizontal piece, the vertical piece is likely already in place at the crucifixion site. Once arriving to that place Jesus is forced to lie down on the horizontal piece He has been carrying and He is fastened to it with nails driven through His wrists. That piece is lifted up and fasted to the vertical beam.

Pilate makes a sign for Jesus announcing his crime, as would be done for anybody crucified and in the case the sign reads, “JESUS OF NAZARETH, THE KING OF THE JEWS!” This is in effect Pilate taking one last shot at the Jewish leaders who basically forced Pilate into this event. The sign though is truthful because Jesus is of Nazareth and is King, something the Jewish leaders despise and so they request that the sign be changed. Pilate refuses though and John continues to tell us who was present from among those followers of Jesus which only includes a handful of people.

Jesus’ words at this moment are focused on that group which include Jesus’ mother Mary and the disciple that Jesus loved, most often believed to be John the

author of this Gospel. Jesus is in the midst of the worst physical pain and suffering imaginable and His main concern is that His mother Mary be taken care of. John, the disciple that Jesus loved, seems to be the only male disciple present at the cross as all the rest have abandoned Jesus and fled, they have gone into hiding.

Jesus asks for a drink, not supplying water to the person being crucified would be part of the torture and suffering and so Jesus likely has not had a drink for a while. A sponge is dipped in vinegar and brought up to Jesus' lips and Jesus takes a drink and utters His final words before death, "It is finished!" or "It is accomplished!" and Jesus immediately bows His head and dies. John tells us that the soldiers are ordered to break the legs of the people who have been crucified, this would include Jesus as well as the two people on either side of Him. This action would make death come much quicker because a death by crucifixion is a death by asphyxiation, or lack of oxygen. You die because your diaphragm is under constant pressure from hanging by your arms and the only way you can relieve some of that pressure is to push up on your legs what little you can to take in very challenging and very painful breaths of air.

John suggests that he as the author of this Gospel is the one who is present and witnessing all of this firsthand. Traditionally John is known as the disciple whom Jesus loved and John tells us that Jesus' legs were not broken because the soldiers looked at Him, saw He was already dead and instead stuck a spear in His side just to double check and with this action blood and water flowed out of that wound. We are going to sing the first 4 verses of VU 144 – Were You There before we finish our Scripture reading from this morning

Sing VU 144 verses 1-4

We finish our reading with the last 5 verses of John 19

Part 5 – Jesus is Buried

John 19: 38-42

³⁸ Later, Joseph from Arimathea asked Pilate if he could take the body of Jesus. (Joseph was a secret follower of Jesus, because he was afraid of some of the leaders.) Pilate gave his permission, so Joseph came and took Jesus' body away. ³⁹ Nicodemus, who earlier had come to Jesus at night, went with Joseph. He brought about seventy-five pounds of myrrh and aloes. ⁴⁰ These two men took Jesus' body and wrapped it with the spices in pieces of linen cloth, which is how they bury the dead. ⁴¹ In the place where Jesus was crucified, there was a garden. In the garden was a new tomb that had never been used before. ⁴² The men laid Jesus

in that tomb because it was nearby, and they were preparing to start their Sabbath day.

Joseph of Arimathea is mentioned in all four Gospels and is likely one of the Jewish leaders. He and Nicodemus seem to be against the actions of the rest of their colleagues but could do nothing because they were outnumbered and feared for their lives. The tomb that John refers to is likely Joseph's own tomb and so Joseph of Arimathea is honouring Jesus by burying Him in his own tomb.

The Romans would often let people bury their dead relatives as they wished to, but criminals usually ended up in a special burial plot which is outside the city, a place where most of the criminals would be buried. Jesus, being persecuted as a criminal by all accounts should be buried there but Joseph of Arimathea approaches Pilate and asks if he can take the body. Pilate allows it and with this action could be offering one last shot at the other Jewish leadership for forcing this upon him but could also be part of Pilate's belief that Jesus was not actually guilty of anything.

Now none of this is to say Pilate is innocent, he could have put an end to all of this but chose not to. He gave in to pressure, he gave in to a mob mentality of sorts and he lost control of everything. Pilate is just as guilty in all of this as those who shouted for Jesus to be crucified, but it does seem that Pilate felt Jesus was innocent. Whatever his reason though Pilate allows the body of Jesus to be taken by Joseph and so Joseph takes it.

This is when Nicodemus shows up and John takes the opportunity to remind us that Nicodemus was the one who came to Jesus at night. We talked about this conversation between Jesus and Nicodemus back in January when we talked about John chapter 3. It is the time Jesus teaches that people must be born again. Nicodemus though brings with him 75 pounds of myrrh and aloe and the "two men took Jesus' body and wrapped it with the spices in pieces of linen cloth, which is how they bury the dead."

75 pounds of spices and oils would be a lot and would cost quite a lot as well. A king would get anointed with this much stuff but most people would not. Jesus though, of course, is a King and gets a proper king's burial even getting His own tomb. Most tombs of this day would be reused by family members once decomposition had been complete. In Jesus' case though, He gets a King's treatment with the amount of oils and spices used on Him but also by being placed

in a tomb that had never been used before. Jesus died the worst kind of death imaginable, usually reserved for the worst of the worst, but is buried as a King.

We are going to sing the final verse of VU 144 Were You There and follow that up with The Wonderful Cross

Sing VU 144 verse 5

Music

The Wonderful Cross

Final Words & Announcement (SC)

- Easter SONrise will be online only, Easter Sunday Service will be at 10AM. We will finish this service with one more song, we often sing this song around Christmas but the final words in the song speak to today and as we leave this place I would encourage you to leave in somber silence of all that we have just talked about because “It is finished!”

Final Song

What Child is This

END LIVE FEED