

DYING HIS DEATH LIVING HIS LIFE

SERVICE FOR GOOD FRIDAY



FRED NIEDNER

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DYING HIS DEATH **LIVING** HIS LIFE

SERVICE FOR GOOD FRIDAY

HE DIED FOR ALL

NEWSLETTER NOTICE

Join us for the Good Friday service, “He Died for All.” We will ponder that Jesus died for all, that those who live might no longer live for themselves but for him who for their sake died and was raised.

BULLETIN NOTICE

In this service for Good Friday, we ponder that Jesus died for all, that those who live might no longer live for themselves but for him who for their sake died and was raised.

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COMPLETE SCRIPT FOR WORSHIP LEADERS

- If desired, an **Environmental Projection** is shown on a screen or on the walls of your worship space to set the tone for the service before the service begins or throughout the service at various points:

[shutterstock.com/image-illustration/religious-concept-cross-against-sky-1931931200](https://www.shutterstock.com/image-illustration/religious-concept-cross-against-sky-1931931200)

- This **Theme Verse** is read aloud by the pastor at the start of the service or is read silently by the congregation before the service begins:

*For you know the grace of our Lord Jesus Christ, that though he was rich,
yet for your sake he became poor, so that you by his poverty might become rich.
2 Corinthians 8:9*

- The **Opening Hymn** is sung by the congregation to the tune O Mein Jesu, Ich Muss Sterren 87 87 D, or a selection from the contemporary music song suggestions list at the end of the music guide for this service can be sung instead:

Stricken, smitten, and afflicted, see him dying on the tree!
 'Tis the Christ, by man rejected; yes, my soul, 'tis he, 'tis he!
 'Tis the long-expected Prophet, David's Son, yet David's Lord;
 Proofs I see sufficient of it: 'Tis the true and faithful Word.

Ye who think of sin but lightly nor suppose the evil great
 Here may view its nature rightly, here its guilt may estimate,
 Mark the sacrifice appointed, see who bears the awful load;
 'Tis the Word, the Lord's anointed, Son of Man and Son of God.

Here we have a firm foundation, here the refuge of the lost:
 Christ, the Rock of our salvation, is the name of which we boast;
 Lamb of God, for sinners wounded, sacrifice to cancel guilt!
 None shall ever be confounded who on him their hope have built.

Invocation and Call to Worship

- P** In the name of the Father and of the + Son and of the Holy Spirit. Amen. Today, we gather at the foot of the cross, where Jesus, the Lamb of God, offered himself as the atoning sacrifice for the sins of the world.

C **Jesus, Lamb of God, have mercy on us.**

- P** In humble repentance, we acknowledge that it was our sins that brought our Lord to the cross. The sinless Son of God bore our sins in his body on the tree of the cross.

C **Jesus, Lamb of God, have mercy on us.**

- P** Jesus died for all, so that from now on we would no longer live for ourselves, but for him who died for us.

C **Jesus, Lamb of God, grant us your peace.**

- The **Confession and Forgiveness** are spoken responsively by the pastor and the congregation:

P Let us confess our sins to God and ask His forgiveness for the sake of Jesus, the sinless Lamb of God.

C Lord God, we confess that we have strayed like sheep. We turn away from your will and your Word to wander in our own ways. We do not obey your commandments or love others as we should. We follow the temptations of the devil, this sinful world and our own selfish desires. Have mercy on us, and forgive us.

P God sent his Son to be our Savior. Jesus carried our sins in his body on the cross, suffering the penalty of death that we deserved. Our sins are washed away in his blood. I announce to you that your sins are forgiven in the name of the Father and of the + Son and of the Holy Spirit. Amen.

C By Jesus' wounds we have been healed.

- The **Prayer of the Day** is spoken by the pastor or other worship leader:

P Almighty God, out of your great mercy and love for the world, you sent your Son to be our Savior. We have followed his path through this season of Lent, and now we stand and watch with the sight of faith as our Lord is crucified. On this holy day, we remember that through his redeeming death and triumphant resurrection, we receive forgiveness and eternal life. Help us, our God and Savior, to live for him who was crucified for us, giving ourselves in service to him through serving others. Hear our prayer, and accept our praise in Jesus' name. Amen.

- The **Children's Sermon** is delivered by the pastor or other worship leader:

Needed: crucifix or picture of Jesus on the cross

P Let's imagine that we are in a courtroom watching a trial for a man who robbed a bank. All of the evidence points to this one man. People who were in the bank recognized him as the robber. The police caught him right outside the bank as he tried to run away. He was caught with the money that he stole. Do you think the judge will say the man is guilty or not guilty? *(Let children answer.)* We know what the answer will be. After listening to all of the evidence, the judge announces that the man is guilty. This judge is very strict and serious. The robber is sentenced to prison for the rest of his life.

But then the judge says something very unusual. What do you think? Will the judge change his mind? *(Let children suggest what might happen.)* The judge says, "Wait! I have something else to say to the robber. My son will take your place. My son will go to prison instead of you." Then the judge tells the robber, "I declare you 'not guilty.' You are free to go." What do you think the robber was thinking when he heard that good news? *(Let children answer.)*

Today is Good Friday. On this day, we remember that Jesus died on the cross for us (*show the picture or crucifix*). We are like the robber in the courtroom. We have sinned against God, and we deserve to be separated from God forever because of our sins. But God loves us. He loves sinners. He sent his Son, Jesus our Savior, to be punished for our sins. Jesus died on the cross for us. Because Jesus died for us and rose from the dead, God forgives our sins. God tells us, “You are not guilty!” Our sins are forgiven, and we will live forever with God because Jesus died for us.

Let’s pray: Lord Jesus, thank you for dying on the cross for us. Help us every day to live for you and tell others about your love. Amen.

- The **Hymn** is sung by the congregation to the tune *Herzliebster Jesu* 11 11 11 5, or a selection from the contemporary music song suggestions list at the end of the music guide for this service can be sung instead:

O dearest Jesus, what law hast thou broken
That such sharp sentence should on thee be spoken?
Of what great crime hast thou to make confession,
What dark transgression?

They crown thy head with thorns, they smite, they scourge thee;
With cruel mockings to the cross they urge thee;
They give thee gall to drink; they still decry thee;
They crucify thee.

The sinless Son of God must die in sadness;
The sinful child of man may live in gladness;
Man forfeited his life and is acquitted;
God is committed.

- The **Old Testament Reading**, Isaiah 53:1-6, is spoken by the pastor or other worship leader:

¶ Who has believed what he has heard from us? And to whom has the arm of the LORD been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, and no beauty that we should desire him, He was despised and rejected by men, a man of sorrows and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not. Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed. All we like sheep have gone astray; we have turned—every one—to his own way; and the LORD has laid on him the iniquity of us all.

- The **Epistle Reading**, 2 Corinthians 5:14-21, is spoken by the pastor or other worship leader:

P For the love of Christ controls us, because we have concluded this: that one has died for all, therefore all have died; and he died for all, that those who live might no longer live for themselves but for him who for their sake died and was raised. From now on, therefore, we regard no one according to the flesh. Even though we once regarded Christ according to the flesh, we regard him thus no longer. Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come. All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

- The **Gospel Reading**, John 19:1-30, is spoken by the pastor or other worship leader:

P 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.

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.

- The **Sermon Hymn** is sung by the congregation to the tune Southwell SM, or a selection from the contemporary music song suggestions list at the end of the music guide for this service can be sung instead:

O perfect life of love!
All, all is finished now,
All that he left his throne above
To do for us below.

No work is left undone
Of all the Father willed;
His toil, his sorrows, one by one,
The Scriptures have fulfilled.

And on his thorn-crowned head
And on his sinless soul
Our sins in all their guilt were laid
That he might make us whole.

- The **Sermon** is delivered by the pastor:

¶ “They’ll know we are Christians by our love,” we sing. Sometimes, that actually comes to pass. Most often, however, the world sees other clues first. We adorn ourselves and our meeting places with crosses, reminders of one of the most gruesome, inhumane methods ever devised for killing our own kind. And we call this day, this Friday, on which we recall in great detail a single crucifixion among the countless thousands that Rome and other empires have carried out over the centuries, “Good Friday.”

What made that day “good” enough to remember for as long as Fridays still dawn and time goes on? Something no one, really, not even the people closest to Jesus, who loved and trusted him and witnessed his death, could see or hear on that day long ago outside Jerusalem. They couldn’t receive or comprehend what transpired that day as “good news” until they began to hear each other tell the story, and there were many ways to tell it, some of which we still have—Mark’s version, Luke’s and Matthew’s, and the one we heard today, the Gospel according to John. In some ways, they’re quite alike. In each version, Judas betrays, Peter denies, crowds that once adored Jesus taunt and condemn him, Pontius Pilate can’t decide what to do and Jesus ends up dead, nailed to a post between two other pests the empire quashed that day.

Jesus is the figure who shows up differently in each rendition. In Mark, for example, Jesus stands silent before soldiers, priests, governors and those who mocked him. Only with his last, gasping breaths does he cry out, “My God, my God, why? Why have you, too, abandoned me?” How very different from what we heard just now in John’s account, in which Jesus, the handcuffed prisoner, calmly and coolly belittles Pilate as a puppet with no authority of his own. He only follows orders. And if we’ve read and remembered the preceding chapter of John’s account, we know whose orders Pilate must follow—Jesus’ own.

In John’s gospel, Jesus takes control of every scene in the story. When the arrest party, a full cohort of the Roman army, shows up to take Jesus in the Garden of Gethsemane, Jesus knocks them to the ground with a word, hands himself over and orders them to let everyone else go. Judas doesn’t even get to plant his treacherous kiss. When the high priest questions Jesus, Jesus takes over and soon he’s asking the questions while the authorities sputter for answers. Roles have been flipped. Jesus has them, and perhaps all the powers in the world, on trial.

Pilate, too, tries to get answers from Jesus about his being some kind of king, but Jesus puts Pilate to the test as well, and eventually we hear Pilate ask the famous question, “What is truth?” This wasn’t some moment of elevated philosophical puzzlement. Rather, Pilate no longer knew what they were talking about. Along the way, however, Jesus told Pilate, “You’re the one saying I’m a king,” and that, as we heard, turned out to be a prophecy. Pilate follows orders and does exactly as Jesus says. His troops array Jesus in kingly robes and a crown, and Pilate presents him to the throngs below in the courtyard—“Behold the man!” which happen to be the very words the ancient prophet Samuel used when presenting Israel its first king, Saul,

God's chosen one, and these same words differ only slightly from those used to introduce new Roman emperors.

After a coronation and public acclamation comes ascendance to the throne. In this case, the throne is a cross adorned with Pilate's own inscription, written in Hebrew, Latin and Greek, so anyone in the world could read it—"Jesus of Nazareth, King of the Jews." And Pilate refuses to change a word.

It had all gone according to plan—Jesus' plan. Much earlier in John's gospel, Jesus had prophesied, "No one takes [my life] from me, but I lay it down of my own accord. I have the authority to lay it down, and I have the authority to take it up again" (John 10:18). Then, after entering Jerusalem and being hailed as a king, Jesus was troubled and declared, "The hour has come for the Son of Man to be glorified." A few verses later he prophesied again, "Now is the judgment of this world...and I, when I am lifted up from the earth, will draw all people to myself," and then the gospel writer explains, "He said this to indicate the kind of death he was to die." (John 12:23, 31, 32-33)

Jesus' description of his death is the language of glorification and royal exaltation—being "lifted up." This will be death by coronation! And in this death, the world will see God's glory. And what does the new King and Emperor do when he ascends his throne? First, he cares for his people—his mother, whose name we would not know if John's were our only gospel, and she appears only in one other scene, the wedding at Cana, where she speaks for people whose wine has failed, their celebration of life gone dry. She embodies the people who birthed and nurtured Jesus, loved and clothed him, sacrificed for him. And the other person present is "the disciple Jesus loved," another nameless character, the one who embodied all that it means to be Jesus' disciple, one of those he nurtured and clothed in his love. His dying has brought them together, and now he bequeaths them to each other. They are family, his family, forever.

And with that, he asks for a drink, a drink that will fulfill the Scriptures. What Scriptures? This is surely the cup the Father had asked him to drink, the cup of death and all that goes along with dying among us mortals. But it was also noon (John 19:14), and once before in John's gospel, Jesus had asked for a drink at noontime and had not received it. It was back at the well in Samaria (John 4), where he met a woman, and the same things happened that came to pass in the betrothal stories of Isaac, Jacob, Moses and even Jesus' great-great-grandmother Ruth. But Jesus got neither a drink nor a bride that day. But now he does. He receives a drink of wine vinegar, and with that, he is the Bridegroom, and there on the cross he takes you and me and all the faithful of all times and places as his bride.

Only then is his work complete. In being lifted up, he has drawn all people to himself. And thus he cries out in victory: "It worked! It is finished! All is accomplished!" Then he bows his head and gives away his spirit. He chose the moment. His work was done. No one took his life from him. He gave it away of his own accord.

Tune..... O Mein Jesu, Ich Muss Sterren 87 87 D

The image displays a musical score for the hymn 'O Mein Jesu, Ich Muss Sterren'. The score is written for four voices, organized into two systems of two staves each. Each staff uses a different clef: the first and third staves are in soprano clef (C1), the second and fourth staves are in alto clef (C3), the fifth and seventh staves are in tenor clef (C4), and the sixth and eighth staves are in bass clef (C2). The key signature is three flats (B-flat, E-flat, A-flat), and the time signature is 4/4. The melody is primarily carried by the soprano and tenor parts, while the alto and bass parts provide harmonic support with chords and moving lines. The score concludes with a double bar line on the eighth staff.

- The **Opening Hymn** is sung by the congregation to the tune O Mein Jesu, Ich Muss Sterren 87 87 D, or a selection from the contemporary music song suggestions list at the end of the music guide for this service can be sung instead:

Stricken, smitten, and afflicted, see him dying on the tree!
'Tis the Christ, by man rejected; yes, my soul, 'tis he, 'tis he!
'Tis the long-expected Prophet, David's Son, yet David's Lord;
Proofs I see sufficient of it: 'Tis the true and faithful Word.

Ye who think of sin but lightly nor suppose the evil great
Here may view its nature rightly, here its guilt may estimate,
Mark the sacrifice appointed, see who bears the awful load;
'Tis the Word, the Lord's anointed, Son of Man and Son of God.

Here we have a firm foundation, here the refuge of the lost:
Christ, the Rock of our salvation, is the name of which we boast;
Lamb of God, for sinners wounded, sacrifice to cancel guilt!
None shall ever be confounded who on him their hope have built.

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GOOD FRIDAY: HE DIED FOR ALL

CONTEMPORARY MUSIC SONG SUGGESTIONS

- The following song suggestions can be used for a more contemporary worship service in place of the more traditional hymns included in this kit. Rights to use these songs in the service must be purchased by your parish through CCLI or other copyright licensing agencies.

“My Savior, My God” by Aaron Shust and Dorothy Greenwell

“Dying to Live” by Steven Curtis Chapman

“The Wonderful Cross” by Chris Tomlin, Isaac Watts, J. D. Walt, Jesse Reeves and Lowell Mason.

“Jesus Paid It All (Christ I Owe)” by Elvina Mabel Hall and John Thomas Grape

“The Power of the Cross” by Keith Getty and Stuart Townend

“At the Cross (Love Ran Red)” by Chris Tomlin, Ed Cash, Jonas Myrin, Matt Armstrong and Matt Redman